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*Somerset Medieval Libraries*

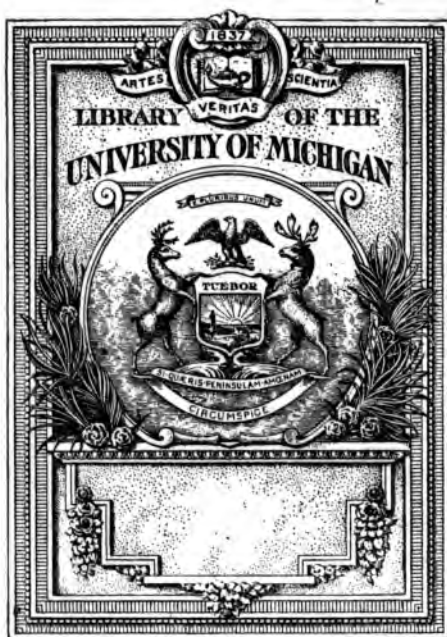
AND MISCELLANEOUS NOTICES OF BOOKS IN SOMERSET  
PRIOR TO THE DISSOLUTION OF THE MONASTERIES

BY  
THOMAS WEBB WILLIAMS

BRISTOL  
J. W. ARROWSMITH, 11 QUAY STREET

1897

*Published at Six Shillings and Sixpence.*



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W7



SOMERSET

MEDIÆVAL

LIBRARIES.







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*Two hundred and fifty copies printed.*

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*T. Chaundler presenting a copy of his works to  
 Bishop Bekinton.*

[From a MS. in Trinity College, Cambridge.] See p. 119.

SOMERSET  
ARCHÆOLOGICAL AND NATURAL HISTORY SOCIETY  
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24



*My thanks are due to the DEAN OF WELLS for  
courteous permission to take and use photographs of the  
Library, Wells Cathedral.—T. W. W.*

*The illustrations are from photographs taken by  
Mr. T. W. PHILLIPS, Wells.*



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## Somerset Mediæval Libraries

and

Miscellaneous Notices of Books in Somerset prior to  
the Dissolution of the Monasteries.

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A PAPER with the title, "Notes on Early Libraries, with especial reference to Somerset," was read by me to the Members of the Somerset Archæological and Natural History Society (Northern Branch) in December last, being an attempt towards the History of Books in Somerset prior to the Dissolution of the Monasteries. It was suggested that the paper might be of interest to the Members of the Parent Society, and the MS. was sent to the Rev. F. W. Weaver (the Secretary), who was good enough to say that he thought the Society would be pleased to make use of it; but being found too long for insertion in the *Proceedings*, it was decided to bring it out under the auspices of the Society to which the original paper was read.

Portions of the paper, as read, are now omitted as too general in character; some, however, are retained, as it is hoped that this book, appealing to local feeling, may come into the hands of some to whom the text-books on the subject though perhaps accessible, are not familiar. Very considerable additions have been made to the local details and lists of books. One

feature which gave life and interest to the original reading is lost; viz., the series of some twenty-six lantern slides shown by the Rev. W. A. Woodward, Rector of Flax Bourton, from photographs which he was kind enough to take for me: these illustrated mediæval libraries and scriptoria, and their furniture, illuminations in MSS., and various styles of handwriting.

The Rev. G. S. Master (our local President) pointed out to me that there were some parish libraries in various churches in the county; such, however, as I know are post-Reformation. I have not had the opportunity of enquiring into this branch of the subject, the references to books in churches hereafter given being offered rather as evidence of the importance attached to books than attempts to reconstruct lists.

This compilation has been a labour of love, done after office hours: in confessing neglect of a well-known aphorism of Morhof, "*Inepti sunt qui librorum catalogos scribunt e catalogis. Oculata fides et iudicium praesens requiritur,*"<sup>1</sup> I can only plead lack of opportunity and learning, though I would boldly suggest that even the most apt would not be likely to discover (in England) much that is not already known as to the existence of Somerset MSS., except by the stupendous effort suggested below; the catalogues of our great collections are so well done and set out clearly any marks of ownership: so far, too, as I can ascertain, there do not appear to be press marks in any Somerset MSS. to assist us in identifying them

<sup>1</sup> Morhof, *Polyhistor. Literar.*, I. 230.

without marks of ownership as can be done in the case of MSS. of some other places; of course many MSS. afford internal evidence of their provenance, and open up a wide prospect to such as have the power to see: my greatest fear is lest I should have missed some authority which might add other books to the lists here given. Certain books are assigned on probable grounds to various Somerset houses; a careful study of such as these as are extant by a specialist in mediæval MSS. may, it is trusted, show such attribution in most, if not all, cases to be correct.

It is hoped that what is here done may be a service, and not an hindrance, to him who shall do for Somerset houses what Dr. James has so thoroughly and learnedly done for the Abbey of St. Edmund, at Bury.

My thanks are due to Mr. Falconer Madan, Sub-Librarian of the Bodleian Library, for notes kindly supplied to me on Somerset MSS. now in that Library; to Dr. M. R. James, of King's College, Cambridge, for suggestions; and to Mr. J. A. Herbert, of the MSS. Department of the British Museum, for his valuable assistance in several ways, and more especially in supplying me with lists of books by foreign authors in Somerset Libraries contained in the original MS.<sup>1</sup> of Boston of Bury's catalogue in the British Museum,

<sup>1</sup> Royal MS. 3 D1, which has been so considered, the Rev. F. A. Gasquet, O.S.B., however, who has studied it, writes me that in his opinion it certainly is not Bury's Catalogue, but is founded on it: from the little I know of it, I must confess that this MS. does not altogether agree with such parts of Bury's Catalogue as are printed in Tanner's *Bibliotheca*. Mr. Herbert informs me that it is of the 15th century, and would seem to have been compiled for the use of students of the Benedictine or Augustinian Orders.

being the part of the catalogue not yet printed, the part printed in Tanner's *Bibliotheca* relating only to British authors.

I make no claim to originality, either of matter (which would be difficult) or treatment, this paper being a mere compilation; all I claim is the credit of having made a thorough investigation of such authorities as are known to me. I shall be well content if it be said of my task and me as Leland<sup>1</sup> said of Robert Scriba: "In quo negotio sedulæ apud industriam non infeliciter aemulatus est;" or as Robert Louis Stevenson put it, that "I have played the sedulous *ape*" to good purpose, according to my standard.

T. W. WILLIAMS.

FLAX BOURTON,  
December, 1897.

<sup>1</sup> *Commentarii*, p. 202.

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## INTRODUCTION.

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A FEW remarks on the formation and constitution of Mediæval Libraries, on the writing and illuminating of MSS., and the course of reading prescribed in monasteries, may not be amiss here; any observations on private libraries, at any rate in Somerset at the period with which we are dealing, might be confined within almost as narrow limits as the celebrated essay on "Snakes in Ireland."

The opinions of many of us on the Mediæval monks have been founded on libel and built up of the satirical poems written about them: the happy ease of such verses as:

"Back and sides go bare, go bare,  
Both foot and hand go cold," &c.,

cling to the memory in our salad days, and help to retard a true appreciation of what the monks have done for us.

A saying of Gregory, sub-prior of the monastery of St. Barbara in Normandy (about 1170), was much quoted in the Middle Ages: "Clastrum sine armario, castrum sine armamentario."<sup>1</sup>

Maitland, in the book from which the above sentence is quoted, shows very abundantly the appreciation of this aphorism, and how great was the need felt for books

<sup>1</sup> Maitland, *The Dark Ages*, p. 199.



and the constant demand for them in the Middle Ages: as all books, until at least about 1440, were in MSS., it was almost imperative on those who wanted any number to keep a staff of writers employed in transcribing them, and in fact the scriptorium was almost invariably an important feature in a monastery; the scribe, too, was generally held in conspicuous honour. In Ireland, for instance, in the 7th and 8th centuries, the penalty for shedding his blood was as great as that for killing a bishop or an abbot;<sup>1</sup> and in Scotland "scriba" was regarded as an honourable addition to a bishop's name. Adamnan's *Life of St. Columba* is full of allusions to the art of writing, in which the Saint himself excelled; and it is owing to its prominence that such stories are recorded as of the monks who dropped a MS. into a vessel of water and upset the Saint's own ink-horn.<sup>2</sup>

So, too, St. Dunstan was noted and honoured for his skill in writing and illuminating; and the scribe was an honoured and important functionary at such great centres of writing and illumination as Winchester, St. Alban's, Durham, and Glastonbury, where, as at some other great monasteries, was generally an historiographus, who kept an official record of the general and local history of his times.

The scriptorium of an ordinary Benedictine monastery was a large room, usually over the chapter-house. Where no special room was devoted to the purpose,

<sup>1</sup> Madan, *Books in MS.*, p. 34.

<sup>2</sup> See Book I., Caps. xxiii., xxiv. and xxv.

separate little studies were often made in the cloisters, each scribe having a window to himself, as may still be seen in the exquisite cloisters of Gloucester Cathedral (once St. Peter's Abbey); but these studies, or carrels, were fully open on the one side to the cloister walk, and it was only to the more learned members of the community that a room, in any way private, was appropriated.

The whole room or set of carrels, as the case might be, was under the general discipline of the monastery, but had special super-added rules of its own. These rules, as preserved to us in certain Benedictine statutes, are as stringent as can well be imagined. Artificial light was not permitted, lest grease or other casualties should damage the MSS.; and to prevent idleness and interruption, no one was allowed to enter the room besides the scribes, except the abbot, the prior, the sub-prior, the precentor or cantor (who in some monasteries performed all the duties of the armarius), and the armarius himself. This latter was a special officer, who had charge of the scriptorium; he portioned out the work as directed by the abbot, but even he had no power to give out any to be done without the abbot's leave. He had to provide all that was necessary for the work—desks, ink, parchment, pens, pen-knives, pumice-stone for smoothing the surface of the parchment, awls to give guiding marks for ruling lines, reading-frames to hold the books to be copied, rulers, and weights to keep down the pages.

Absolute silence prevailed, and no one was permitted to break it. The regulations for the observance of

silence in the library and scriptorium are printed by Martene ("de antiquis monachorum ritibus") in a chapter "**De silentio et signis.**" When a book was required the applicant was to extend his hand and make a movement as if turning over the leaves of a book. If a missal was wanted he was to add the sign of the cross; if a psalter, he placed his hands on his head in the shape of a crown (a reference to King David); for the Gospels, the sign of the cross on the forehead; for a gradual, to make the sign of the cross and kiss the finger; for a lectionary, he pretended to wipe away the grease (which might easily have fallen upon it from a candle); for a capitulary, to make the general sign and extend clasped hands to heaven; for a tract, to lay one hand on the stomach and apply the other to his mouth. When a pagan work was required, the general sign was to be made, and then to scratch the ear with the hand after the manner of a dog, because infidels are not unjustly compared with such creatures.

Besides the monastic scribes and illuminators, there were three classes of secular scribes who, if required, worked in the monasteries, or, if not, at their own homes: they were, **Illuminatores**, whose name explains itself; **Librarii**, ordinary hack scribes; and **Notarii**, who drafted what are generally called notarial acts and legal instruments.<sup>1</sup>

<sup>1</sup> For fuller information on scriptoria *vide* Hardy, *A Descriptive Catalogue of the Materials relating to the History of Great Britain and Ireland*," preface to vol. iii., xi. *et seq.*; Madan, *l.c.*, p. 36; and Edwards, *Memoirs of Libraries*, book ii., cap. vi., from which books the above remarks on them are taken.

The first tendencies to the formation of national handwritings are found in the 7th and 8th centuries A.D., resulting in the Merovingian or Frankish hand, the Lombardic of Italy, and the Visigothic of Spain. And in the 7th century, when our earliest existing Irish MSS. were written, we find not only a style of writing (or indeed two) distinctive, national, and of a high type of excellence, but also a school of illumination which, in the combined lines of mechanical accuracy and intricacy, of fertile invention of form and figure, and of striking arrangements of colour, has never been surpassed.<sup>1</sup>

Sir E. M. Thompson<sup>2</sup> says: "The development of the border is extremely interesting to follow; and so regular is its growth, and so marked are the national characteristics which it assumes, that the period and place of origin of an illuminated MS. may be accurately determined from the details of its borders alone."

This test, alas! has not assigned any MSS., of which the provenance is otherwise unknown, to any Somerset house.

The mediæval monastic scribe was, in some respects, perhaps, better off than the modern collier: for he had only a six-hours' day.

Assuming him to be starting the transcription of a new book, a section of parchment was brought to him to be written on, each sheet still separate from the others, though loosely put in the order and form in which it would be subsequently bound; generally four pieces were taken, each roughly about ten inches high

<sup>1</sup> Madan, *l.c.*, p. 28.    <sup>2</sup> *English Illuminated MSS.*, p. 37.

and eighteen inches broad, and were folded once across, so that each piece formed four pages (two leaves) of what we call a quarto volume.<sup>1</sup> These pieces were fixed one inside another, so that the first piece formed the first and eighth leaves, the second the second and seventh, the third the third and sixth, and the fourth the two middle leaves of a complete section of eight leaves or sixteen pages, termed technically in Latin a quaternio, because made of four (*quatuor*) pieces. A sufficient number of quaternions were put together to form the projected book; then the size and general style of the handwriting had to be fixed: this would be a matter of custom, the largest style being reserved for psalters and other books to be used for public services on a desk or lectern: this determined, the sheets have to be ruled.

When the scribe has the ruled sheets before him, his pen and ink in readiness, and the volume to be copied on a desk beside him, he may begin to transcribe. A simple task to all seeming! He is strictly forbidden to correct, but must simply copy down letter for letter; no responsibility, except for power of reading and for accuracy, is laid upon him. Yet all who know human nature, or have studied palæography, or even had to examine deeds in a lawyer's chambers, will acknowledge that the probability against two consecutive leaves being really correctly transcribed is about 100 to 1.

The frequent use of the word "dictare" in connection with writing has led some to think that scribes did much of their work from dictation. The evidence on

<sup>1</sup> See Madan, *l.c.*, p. 13.

the question in classical times is so scanty that we are driven to conclude that scribes, almost invariably, copied from a volume in front of them in silence, as was certainly the case in the scriptoria of monasteries. Alcuin, who describes the copying work at York, seems to know nothing of it. The only dictation which was common was when a letter or a message was dictated by its composer to swift-penned *notarii*<sup>1</sup>: the usual meaning of the word "dictare" in connection with writing is "to compose," not "to dictate."<sup>2</sup>

The necessity and importance of the scribe's work was strongly felt, and there are many tales which illustrate this.

Theodori, Abbot of Evroul, in Normandy, in the middle of the 11th century used, we are told, to lecture his monks against idleness, and "also he was wont to tell them this story:"

"There was a monk in a certain monastery who was guilty of many transgressions against its rules; but he was a writer, and, being devoted to writing, he of his own accord wrote out an enormous volume of the divine law. After his death, his soul was brought before the tribunal of the just Judge for judgment; and when the evil spirits sharply accused him, and brought forward his innumerable crimes, the holy angels, on the other hand, shewed the book which that monk had written in the House of God, and counted up all the letters of that enormous volume, as a set-off

<sup>1</sup> Madan, *l.c.*, 32.

<sup>2</sup> Ducange, *Glossarium*, says *dictare*=scribere orationem, *epistolam componere*.

against the like number of sins. At length the letters had a majority of only one, against which, however, the demons in vain attempted to object any sin. The clemency of the Judge, therefore, spared the monk, and commanded his soul to return to his body, and mercifully granted him space for the reformation of his life."<sup>1</sup>

When the writing is finished the illuminator does what rubrication may be required, colours the initial letters and does the illuminations, on which I must not touch now: the colours used—which were made with great care, as the numerous treatises on their preparation evince—were primarily gold, red, and blue, less commonly green, purple, yellow, white, and black.

The book now written, rubricated and illuminated, is taken to the binder. The common binding in the Middle Ages for books of some size and interest was leather, plain or ornamented, white or brown, fastened over solid wooden boards, with raised bands, four or five in number, across the back. The sewing of the sheets and passing of the threads over these bands usually results in a firmness and permanence which no ordinary book possesses: not infrequently the solid oak sides may have given way under violent treatment, while the sewing remains perfectly sound. In general, however, the oak sides are as permanent as the back, and the solid pegging, by which the parchment strings projecting from the thread-sewn back are wedged into the small square holes and grooves cut in the oak sides, is a sight worth seeing for workmanship and

<sup>1</sup> Maitland, *l.c.*, 268.

indestructibility. But for appearance sake in mediæval times the finest books received an ivory, silver, or even gold binding, and the sides were carved or worked into embossed figures and set with jewels; and sometimes even wooden sides were highly ornamented. Thus the Latin Gospel of St. John, taken from the tomb of St. Cuthbert, and now at Stonyhurst, is described as bound (in the 10th or 11th century) in boards of thin wood covered with red leather.<sup>1</sup>

As examples of elaborate bindings, we read<sup>2</sup> that Leo III., in the beginning of the 9th century, gave a copy of the Gospels so ornamented with gold and precious stones, that it weighed 17 lbs. 4 oz.; Benedict III. gave one to the Church of St. Calistus adorned with gold and silver of nearly the same weight. In Ireland, but rarely elsewhere, we find a "theca" or "cumdach," a case in which a volume was kept; and on this, instead of the volume itself, the richest work was lavished. It is pleasant to read that in the 12th century England was before all foreign nations in binding—London, Winchester, and Durham having distinctive styles.<sup>3</sup>

With regard to the arrangement of the library, it would seem that in many, if not most, places the books were scattered about in the cloister, refectory or church, and were probably kept in presses or cupboards, as we know they were at Durham and Worcester; but as the number of books increased and the inconvenience of

<sup>1</sup> Madan, *l.c.*, p. 40.      <sup>2</sup> Maitland, *l.c.*, p. 72.

<sup>3</sup> Madan, *l.c.*, p. 41.



the old system became greatly felt, a separate room was devoted to the books or a new one built, generally over existing buildings, in the 14th and 15th centuries, as at Christ Church, Canterbury, at Durham, at Bury and Wells, over the cloisters: at Wells there seems to have been a library, as we know it, from very early days.

When books were first placed in a separate room for the use of the monks, the piece of furniture used was an elongated lectern or desk, of a convenient height for a seated reader to use, the books being chained to a bar at the top: this was the case at Bury, and at Pembroke and Queen's Colleges, Cambridge, but can hardly have been the sole system anywhere for very long, as it was very extravagant of space, and the bookcase plan we know was in use at Merton College, Oxford, in the library built by Wm. Reade, Bishop of Chichester, in 1368—85; it has been so little varied from, that it may be taken as a type of a mediæval collegiate or monastic library.

To this type the library at Wells conforms; it is a long narrow room with equi-distant windows, the bookcases standing at right angles to the walls in the spaces between each pair of windows, in front of which is the seat for the reader.

It is said that the first library<sup>1</sup> arranged in the way with which we are familiar, namely with the bookcases set against the walls instead of at right angles to them, is that of the Escorial; the cases being made in 1584 and Mr. J. W. Clark believes that Sir Christopher Wren,

<sup>1</sup> Clark, *Mediæval and Renaissance Libraries*, p. 36.



*The Library, Wells Cathedral.*



when he built Trinity College Library, Cambridge, in 1695, was the first English architect who ventured to build a library with windows which, as he says himself, "rise high and give place for the desks against the walls."<sup>1</sup>

We have small materials for ascertaining the numbers of volumes in the principal libraries; we read of a *copiosissimus numerus*, and an *ingens bibliotheca*, but numbers are wanting; we have some clues, however, in the catalogues and notices of libraries still extant. When the Abbey of Peterborough was burned by the Danes in the year 870, there was a large collection of books destroyed—"sanctorum librorum ingens bibliotheca,"—so says Ingulph of Croyland. What his idea of a large collection was, is not easy to say; but he uses no such expression in speaking of the library of his own monastery, which was burned in his own time—*i.e.* in A.D. 1091.<sup>2</sup>

Dr. James estimates the number at Bury as about 2,000; that at Durham, St. Alban's, Winchester, Glastonbury, and perhaps one or two other great Abbeys, was probably greater.<sup>3</sup>

With regard to the use of books in mediæval days, it is interesting to read some of the regulations as to them. The canons of Aelfric, written between the years 950 and 1000, were addressed to Wulfin, Bishop of Sherborne, and were in such a form as that he might

<sup>1</sup> *Vide loc. cit.*, p. 51.      <sup>2</sup> Maitland, *l.c.*, p. 229.

<sup>3</sup> *On the Abbey of St Edmund at Bury*, p. 3.

communicate them to his clergy, as a kind of episcopal charge. The 21st canon orders: "Every priest also before he is ordained, must have the arms belonging to his spiritual work—namely, the Psalter, the Book of Epistles and the Book of Gospels, the Missal, the Book of Hymns, the Manual, the Calendar, the Passional, the Pœnitential, and the Lectionary. These books a priest requires and cannot do without, if he would properly fulfil his office, and desires to teach the law to the people belonging to him. And let him carefully see that they are well written."<sup>1</sup>

In the 48th chapter of the Rule of St. Benedict, **Of Daily Manual Labour**, we read: "Idleness is the enemy of the soul; hence brethren ought, at certain seasons, to occupy themselves with manual labour, and again at certain hours with holy reading. . . . Between Easter and the calends of October let them apply themselves to reading from the fourth hour till near the sixth hour. After the sixth hour, when they rise from table, let them rest on their beds in complete silence; or, if any should wish to read to himself, let him do so in such a way as not to disturb anyone else. . . . From the calends of October to the beginning of Lent let them apply themselves to reading until the second hour. . . . During Lent, let them apply themselves to reading from morning until the end of the third hour . . . and in these days of Lent, let them receive a book a-piece from the library, and read it straight through. These books are to be given out at the beginning of Lent. It is important that one or

<sup>1</sup> Maitland, *l.c.*, p. 28.

two seniors should be appointed to go round the monastery at the hours when brethren are engaged in reading, in case some ill-conditioned brother should be giving himself up to sloth, or idle talk, instead of reading steadily; so that not only is he useless to himself, but incites others to do wrong."<sup>1</sup>

To this Archbishop Lanfranc's *Statute for English Benedictines*, dated 1070, is supplementary:<sup>2</sup> it was based, as he himself tells us, on the general monastic practice of his time: "On the Monday before the first Sunday in Lent, before brethren come into the Chapter House, the librarian shall have a carpet laid down, and all the books got together upon it, except those which a year previously had been assigned for reading. These brethren are to bring with them, when they come into the Chapter House, each his book in his hand. . . . Then the librarian shall read a statement as to the manner in which brethren have had books during the past year. As each brother hears his name pronounced, he is to give back the book which has been entrusted to him for reading; and he whose conscience accuses him of not having read the book through which he has received, is to fall on his face, confess his fault, and entreat forgiveness.

"The librarian shall then make a fresh distribution of books, namely, a different volume to each brother for his reading."

We find Wm. Curteys, Abbot of Bury in 1429—1445, setting forth in a mandate that books so given out as above, had been lent, pledged and even sold by the

<sup>1</sup> Clark, *l.c.*, p. 14.

<sup>2</sup> Clark, *l.c.*, p. 35.

brethren, and prescribing punishment for the offenders; and by a further monition he orders that, within fifteen days of the notice, all library books in the possession of the monks are to be produced before the Abbot, under pain of suspension from divine offices.<sup>1</sup>

The Cistercians and Carthusians provided for the loan of books to outsiders under certain conditions, and the practice was, at a later date, adopted by the Benedictines: and both the Augustinians and the Præmonstratensians permitted their books to be lent on the receipt of a pledge of sufficient value: this practice has been the means of preserving the names of some books in Somerset libraries, as will be seen hereafter.

Many records are extant dealing with such loans and securities. To a request for a loan of books, an Abbot replies: "Although you desire to have the books of Tully, I know that you are a Christian and not a Ciceronian. But you go over to the camp of the enemy, not as a deserter, but as a spy. I should therefore have sent you the books of Tully which we have, *De re Agrariâ*, *Phillipics*, and *Epistles*, but that it is not our custom that any books should be lent to any person without good pledges. Send us, therefore, the *Noctes Atticæ* of Aulus Gellius and Origen on the *Canticles*."<sup>2</sup>

Some of the advantages to be derived from reading were very clearly and charmingly set out to his contemporaries, and, happily for us too, by Richard de Bury (Dean of Wells in 1333, afterwards Bishop of

<sup>1</sup> James, *l.c.*, p. 110.    <sup>2</sup> Maitland, *l.c.*, p. 175.

Durham) in his *Philobiblon* (written in 1344) in the chapter on the "Complaint of Books Against the Clergy already promoted." "Having given you Grammar to suckle you, next we clad you with the goodly garments of philosophy, rhetoric, and dialectic, of which we had and have a store, while ye were naked as a tablet to be painted on. For all the household of philosophy are clothed with garments, that the nakedness and rawness of the intellect may be covered. After this, providing you with the fourfold wings of the quadrivials that ye might be winged like the seraphs and so mount above the cherubim, we sent you to a friend at whose door, if only ye importunately knocked, ye might borrow the three loaves of the knowledge of the Trinity, in which consists the final felicity of every sojourner below."

Who could refuse to follow so delightful a leader into the thorny ways of mediæval learning?—the course of which was twain, or rather sevenfold: the Trivium, including Grammar, Dialectic, and Rhetoric—the introductory Arts: the Quadrivium, the four sciences of Music, Arithmetic, Geometry, and Astronomy.

The *Philobiblon* is a hard book to refrain from, and one other, rather lengthy, passage clamours for quotation, as it throws such a vivid and searching light on the student of the time. In his chapter, "Of Showing Due Propriety in the Custody of Books," the Bishop, after adducing reasons why books should be well treated, goes on: "Wherefore we deem it expedient to warn our students of various negligences, which might always be easily avoided, and do wonderful harm to books.

"And in the first place as to the opening and closing



of books, let there be due moderation, that they be not unclasped in precipitate haste, nor when we have finished our inspection be put away without being duly closed. For it behoves us to guard a book much more carefully than a boot.

“But the race of scholars is commonly badly brought up, and, unless they are bridled in by the rules of their elders, they indulge in infinite puerilities. They behave with petulance, and are puffed up with presumption, judging of everything as if they were certain, though they are altogether inexperienced.

“You may happen to see some headstrong youth lazily lounging over his studies, and when the winter’s frost is sharp, his nose running from the nipping cold drips down, nor does he think of wiping it with his pocket-handkerchief until he has bedewed the book before him with the ugly moisture. Would that he had before him no book, but a cobbler’s apron! His nails are stuffed with fetid filth as black as jet, with which he marks any passage that pleases him. He distributes a multitude of straws, which he inserts to stick out in different places, so that the halm may remind him of what his memory cannot retain. These straws, because the book has no stomach to digest them, and no one takes them out, first distend the book from its wonted closing, and at length being carelessly abandoned to oblivion, go to decay. He does not fear to eat fruit or cheese over an open book, or carelessly to carry a cup to and from his mouth; and because he has no wallet at hand he drops into books the fragments that are left. Continually chattering, he is never weary of disputing

with his companions, and while he alleges a crowd of senseless arguments, he wets the book lying half open in his lap with sputtering showers. Aye, and then hastily folding his arms, he leans forward on the book, and by a brief spell of study invites a prolonged nap; and then, by way of mending the wrinkles, he folds back the margin of the leaves, to the no small injury of the book. Now the rain is over and gone, and the flowers have appeared in our land. Then the scholar we are speaking of, a neglecter rather than an inspector of books, will stuff his volume with violets and primroses, with roses and quatrefoil. Then he will use his wet and perspiring hands to turn over the volumes; then he will thump the white vellum with gloves covered with all kinds of dust, and with his finger clad in long-used leather will hunt line by line through the page; then at the sting of the biting flea the sacred book is flung aside, and is hardly shut for another month, until it is so full of the dust that has found its way within, that it resists the effort to close it. . . . Nor let a crying child admire the pictures in the capital letters, lest he soil the parchment with wet fingers: for a child instantly touches whatever he sees. Moreover, the laity, who look at a book turned upside down just as if it were open in the right way, are utterly unworthy of any communion with books."

And so delightfully on and on that it is hard to part from the good bishop.

The great value of the bindings of some mediæval books subjected them to a peculiar danger—that of

excrustation, the stripping off of the binding, the loss of which was extremely likely to cause the destruction of the MS. itself. This risk of course various things—charity and need as well as cupidity—were likely to produce.<sup>1</sup> Charity—as when all the valuables (“*omne ornamentum in auro et argento*”) belonging to the church of St. Benignus of Dijon were sacrificed to provide relief for the poor in the famine of A.D. 1001; or when, five years afterwards, Odilo, Abbot of Clugni, having exhausted all other resources, was obliged to apply the sacred vessels to the same object. Need—as when, in order to meet the heavy tax laid by William Rufus to raise money for the purchase of Normandy, Godfrey, Abbot of Malmesbury (“*pessimorum usus consilio, quos nominare possem, si peccantium societas crimen alleviare posset magistri,*” says William the historian), stripped no less than twelve copies of the Gospels; or when William de Longchamp, who became Bishop of Ely in the year 1190, contributed 160 marks towards the redemption of King Richard, and, to raise the money, pawned thirteen copies of the Gospels, including one of great value which had belonged to King Edgar.

That books thus pawned did not always find their way back may be imagined. In the case of Bury Abbey, before mentioned, the Abbot recovered some books which had been illicitly pawned or sold, by paying a fine for them, and with great trouble and expense, to the extreme resentment sometimes, we are told, of their possessors; but the man who would so redeem them was not always at hand.

<sup>1</sup> Maitland, *l.c.*, p. 218.

Cupidity is an obvious source of danger. The historian who relates the destruction of Hyde Abbey, near Winchester, tells us<sup>1</sup> that Henry, who was bishop of that see from A.D. 1129 to 1174, got the monastery into his hands. After it had been burned, in the year 1141, the monks got out of the ashes sixty pounds of silver and fifteen pounds of gold, and various other things, which they brought to the bishop, who subsequently committed the care of the monastery to Hugo Schorchevylene, a monk of Clugni, whom he made abbot. This monk having, by the bishop's direction, dispersed thirty out of the forty monks, laid hands on the treasures of the church, and stripped ten copies of the Gospels.

Of the dangers and loss caused by fire, pillage, ignorance, and dishonesty much is to say; but enough has perhaps been said of the formation, management, and causes of destruction of books in the Middle Ages to introduce the reader to the particular subject of this paper, leaving something to be said hereafter of that great peril which few of the MSS., which survived the dangers above pointed out, managed to escape.

Of all the Somerset houses particulars have only been found of the libraries of the following :—

Athelney	...	...	...	...	<i>Benedictine.</i>
Bath	...	...	...	...	<i>Benedictine.</i>
Bruton	...	...	...	...	<i>Austin.</i>
Glastonbury	...	...	...	...	<i>Benedictine.</i>

<sup>1</sup> Maitland, *l.c.*, p. 219.

Hinton ... ..	<i>Carthusian.</i>
Keynsham ... ..	<i>Austin.</i>
Montacute ... ..	<i>Cluniac.</i>
Muchelney ... ..	<i>Benedictine.</i>
Taunton ... ..	<i>Austin.</i>
Wells ... ..	<i>Secular Canons.</i>
Witham ... ..	<i>Carthusian.</i>

A few miscellaneous notices of books which were noted in the course of reading are included, or have been relegated to an appendix.

In most cases it is feared that these particulars are very scanty: in some, indeed, the lists given are compiled simply and solely from Boston of Bury's Catalogue; the books by British authors from the catalogue as printed by Tanner (*Bibliotheca Britannico-Hibernica*: London, 1748, Preface xxv.); the books by foreign authors from the MS. in the British Museum, Royal MS. 3 D1.<sup>1</sup> The nature of the work involved in compiling these lists will be best understood from a short but admirable description of the Catalogue which I take the liberty of quoting from Dr. M. R. James,<sup>2</sup> who, after describing certain of his sources of information, continues:

"There is another source, and a very important one, from which we can gain particulars of the former contents of the Bury Library. This is the Comparative Catalogue of Monastic Libraries which was compiled by John Boston, Monk of Bury, in the 15th century.

<sup>1</sup> See Preface, p. 3.

<sup>2</sup> *On the Abbey of St. Edmund at Bury*, p. 34.

This writer, commonly known or not known as Boston of Bury, is said to have flourished about 1410. His book was called *Catalogus Scriptorum Ecclesiæ*. A complete reprint of it has never appeared, but in Wilkins's edition of Tanner's *Bibliotheca*, 1748, pp. xvii.—xliii., will be found the preface and a mutilated form of the text. Boston's work was a great one, and must at all costs be printed in full before any really thorough investigation of ancient English libraries can be undertaken. This excellent man travelled all over England, and part of Scotland, and examined the libraries of 195 religious houses. He next constructed an alphabetical Catalogue of all the ecclesiastical authors whom he found represented, and I fancy included all those, also, whose names occurred in the *Catalogus Scriptorum* of Jerome and Gennadius. He set down at the end of his notice of each author the title and first and last words of each of his works, and added in the case of each tract a number or series of numbers. In these numbers lies the distinctive part of his Catalogue: they refer to the list of the 195 libraries which he had visited, and indicate that he had seen copies of the work to which they are attached, in the libraries which they indicate."

Thus to "Cassiodorus super Psalterium" are affixed the numbers xiii., xx., 98. On referring to our list of libraries we find that xiii. is the number of Bath, xx. of Witham, and 98 of Glastonbury.

The method employed by Boston having been explained, Dr. James proceeds to extract from the printed portion of his Catalogue all the references to Bury that

occur; and then adds: "But I must state clearly what the printed portion of the Catalogue is. It was Bishop Tanner's intention to have printed the whole: but Wilkins, his industrious editor, came, I am sorry to say, to the conclusion that this would not be worth while, and, though he gives the names of all the authors in Boston's list, he only prints the titles of their works and the numbers attached in the case of British authors. I repeat that this is unfortunate, and that we sorely need a complete text of Boston's *Catalogus*."

As before stated, an attempt has been here made to go further and deal with the unprinted portion in a similar manner.

To show fully the system, the numbers of all the Somerset houses in both the forms, as explained in p. xxv. of the preface to Tanner's *Bibliotheca*, are given below, thus:—

Athelney (Alingeleya)	=	97.
Bath ... ..	=	180 or xiii.
Bruton ... ..	=	(not mentioned).
Glastonbury ... ..	=	98.
Hinton ... ..	=	195.
Keynsham ... ..	=	(not mentioned).
Montacute ... ..	=	189 or xxii.
Muchelney ... ..	=	190 or xxiii.
Taunton ... ..	=	96.
Wells ... ..	=	177 or vi.
Witham ... ..	=	187 or xx.

It will be observed that Bruton and Keynsham, the two houses not mentioned, are Austin, and that four

out of the remaining nine which are mentioned are Benedictine.<sup>1</sup>

In the cases of Bath, Glastonbury, and Wells, some few books not recorded to have been in these respective houses are inserted in their lists, because the authors seem to have passed their lives in or belonged solely to them.

<sup>1</sup> And Wells, though a Church of secular canons, is dealt with by Dugdale amongst the Benedictine monasteries. It is strange that the books mentioned hereafter are, with one solitary exception, in MS.; there must undoubtedly have been many printed books in the various houses, but we have no records of them.

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## ATHELNEY.

Of the room in which the books were at Athelney we know nothing. Bury found there:

**Anselm.**—Monologion.

**Ambrosius.**—De fuga seculi.

De morte vel excessu fratris.

**Augustinus.**—De peccatorum meritis et remissione  
et baptismo parvulorum.

De baptismo contra Petilicianum.

De gratia Novi Testamenti ad Honoratum.

De spiritu [et] anima [ad] Marcellinum.

De vera innocentia qui et vocatur liber sententiarum Prosperi.

De lapsu et reparatione hominis.

Sermo de laude caritatis.

De eo quod scribitur Respice teipsum.

Super mulierem fortem.

**Bernardus.**—Super cantica canticorum.

**Haimo.**—Super epistolas Pauli.

**Hugo** [de St. Victore].—De clericali disciplina.

De archa Noe.

De arra anime.

**Jeronimus.**—Contra Vigilantium de indurato corde  
Ph[ara]onis.

De nativitate beate Marie contra Elvidium.

Joannes Crisostomos.—De compuncione cordis.

De jejunio et elemosina.

De confessione et penitentia.

Quod homo prelatus est omni creature.

Ysidorus.—De sapientia.

Super vetus testamentum.

1.—In the British Museum is a MS. Cotton *Nero Dii.*, fo. 86, being the charter of foundation of this Abbey by Alfred in A.D. 888.<sup>1</sup>

2.—Bishop Tanner notices a Register of this Abbey as penes Wadham Windham in 1662; and Collinson quotes a Register (probably the same), but neglects to say in whose custody it was in his time.

<sup>1</sup> Dugdale, *Mon. Ang.*, ii., 405.

## AXBRIDGE.

Here are a few books belonging to the Corporation, of which the following, of earlier date than the Reformation, may have also belonged to the community before that date:<sup>1</sup>

1.—A short Latin Chronicle (a compilation probably, in the earlier part, from the *Abbreviationes Chronicorum*, of Ralph de Diceto), in small quarto form.<sup>2</sup>

2.—A small book of 8vo. size, of probably the beginning of the 13th century, containing the "Constitutio Extravagans Johannis vicesimi-secundi" and certain Provincial Constitutions: "Incipiunt Constitutiones Provinciales in Consilio Oxoniae celebrato, editaeque per Dominum Stephanum Cantuariæ Archiepiscopum, A.D. MCCXXII., et anno regni Regis Henrici, filii Johannis viii<sup>o</sup>. In primis, de sententia Excommunications Majoris."

3.—A large leaf of parchment, carefully preserved, on which is entered a later copy of the account given of King Edmund's escape, while hunting, in the Chronicle above-mentioned. The writing in this case is of about the middle of the 15th century, certainly later than the other.

<sup>1</sup> *Hist. MSS. Comm.*, iii., p. 300, where these books and other documents of later date are carefully described.

<sup>2</sup> Extracts from this are given in *S.A.S.P.*, xv., p. 21.

4.—A small quarto book, in good condition, within a cover of stout vellum, upon the outside of which is written "*The Stentor*," it being an Extent Book, or book of valuation of property, belonging to the corporation. The first part was written apparently in the reign of Henry VI.; the latter part in that of Edward IV. It is full of curious matter as to the ancient localities of the place.

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## BATH.

In the library of this Abbey Bury found copies of the following works :

**Ambrosius.**—Super Lucam lib. IV.

De xii. Patriarchis.

De fide.

**Athanasius.**—De trinitate.

**Augustinus.**—Super genesin ad literam.

Omeliae ejusdem.

De pastoribus.

**Cassiodorus.**—Super psalterium.

**Gregorius** [magnus].—Speculum.

**Jeronimus.**—Super Ezechielem. .

Super Ysaias.

Super Daniel.

Super Psalterium.

**Origines.**—Super vetus testamentum.

**Prosper.**—De vita activa et contempliva.

**Yvo** [canoconsis (*sic*) for Carnotensis !]

De neophitorum.

Epistole.

The following books no longer extant, or not known to be, were probably in this library :

**Bodeca**<sup>1</sup> sive Dudoco [episc. Bathon. et Wellen.

A.D. 1038]—Compilationem temporum lib. i.

De translatione reliquiarum lib. i.

<sup>1</sup> Tanner, *Bibl.*, p. 109.

**Hadrianus Castellensis**<sup>1</sup> [episc. Bathon. A.D. 1504].—  
De sermone Latino et modis Latine loquendi.  
Venatione ad Ascanium card. S. Viti lib. i.  
Iter Julii ii. Romani pontificis carmine heroico  
lib. i.

De verâ philosophia lib. iv.

**Henricus de Bathonia** [jurisperitus]—Quaedam de  
municipalibus Angliae.<sup>2</sup>

**Livius, Titus.**—Elogium episcopi Bathon. carm.  
hexam.<sup>3</sup>

**Mauritius** [Fordanus sive Somersetus].

De schemate pontificali: dedicated to Regi-  
nald, Bishop of Bath.<sup>4</sup>

(β.) The following books no longer extant are  
recorded to have been in the library:

**De synodis pontificiis**, given by King Ethelstan.  
Leland says: "A few years ago I was in the library at  
Bath, where I found some learned books, treasures of a  
venerated antiquity, given by Ethelstan himself to the  
monks, as appeared by inscriptions in them. One of  
these [it was *De synodis pontificiis*] attracted me both  
by its antiquity and magnificence, and I transferred it  
to the princely library of the most illustrious King  
Henry VIII."<sup>5</sup>

<sup>1</sup> *Ibid.*, p. 368. <sup>2</sup> *Ibid.*, p. 394. <sup>3</sup> *Ibid.*, p. 483. <sup>4</sup> *Ibid.*, p. 520.

<sup>5</sup> "Paucis abhinc annis fui in Badunensi bibliotheca, ubi reperi  
aliquot non indoctos libros, venerandae vetustatis thesauros, ab ipso  
Ethelstano, ut ex inscriptionibus apparuit, monachis dono datos.  
Ex illis unum, captus cum antiquitate tum majestate operis [erat  
enim *De synodis pontificiis*] in palatinam bibliothecam illustrissimi  
regis Henrici octavi transtuli."—*Comm.*, p. 160.

Leland also records the following :<sup>1</sup>

**Isagoge Joannicii.**

**Libellus Galeni** [ad Maecenatem]. *Tempora non conspirant. Nam Maecenas obiit antequam Galenus floretet. Nisi dicat aliquis, multos fuisse Maecenates.*<sup>2</sup>

**Hiponosticon Laurentii Dunelmensis** [carmine de veteri et novo testamento]. *Principium rerum.*

**Galenus** de morbo et accidenti.

**Liber de febribus**, quem translulit Constantinus monachus Cassinensis ex lingua Arabica.

**Commentarii Caesaris.**

(γ.) The following are books, copies of which are extant, but are not known to have been in this library though they most probably were so :

1.—**Athelardus** [Mon. Bad. coenobii]—De naturis rerum [Bodl. F. ii., 101. MS. Sup. A i. Art. 101. MS. Digby ii. MS. Cotton. Galba E. iv. 6].

Tanner, p. 55, says: "The dialogue of Adelard, De causis rerum, is extant in various libraries under the following titles as collected by Oudin:" and he then proceeds to set them out.<sup>3</sup>

Leland, *Comm.*, 201, says that he saw several works of Adelard's, but does not say where, except in the case of his *Problems*, and that in London, not Bath.

2.—**Petrus Blesensis**, who was for some time Archdeacon of Bath and buried there about 1204, wrote

<sup>1</sup> *Collectanea*, iii., p. 264.

<sup>2</sup> Or is it possible that this was a copy of Galen dedicated to Beckington (Bishop of Bath and Wells, 1443—1465), who was styled the Maecenas of his day?

<sup>3</sup> *Dialogus Athelardi, De causis rerum extat in diversis bibliothecis sub sequentibus titulis, ut eos collegit Oudinus.*

numerous epistles, etc., many MSS. of which are extant ; it is however unnecessary to mention them as we do not know that any were at Bath, and they are set out in the interesting article on Petrus in the *Dict. of Nat. Biog.* (See also *Stubbs' Lectures on Med. and Mod. Hist.*, vi. and vii.)

3.—Bytton (or Button) Gul. Episc. Bathon. edidit **Constitutiones** in Bathoniensi dioecesi observandas, quas Synodales appellant.<sup>1</sup>

4.—In the Bodleian—Laud G. 87.

1.—Johannitii Isagoge ad Galen Technen.

2.—Hippocratis Aphorismi et Prognostica.

3.—Theophilus de urinis.

4.—Philaretus de pulsibus.

5.—Galenı Techne.

6. {	Constantini monachi	}	Viaticum lib. 7.
			Dedictis univ. et par.
			De febribus lib. 5.
			De urinis. <i>Omnia ex Arabico trans.</i>

*This should be compared with Leland's list supra.*

[8].—Books which were in Bath Abbey Library and are still in existence :

5.—In the Brit. Mus. Cott. Otho A. iv. 7. **Episcopi Bathoniæ** ab adventu Normannorum a Joanne anno Ch. 1088 ad Radulphum de Salopia h.e. ad annum Ch. 1329 cum notatione temporis illorum promotionis et obitus.<sup>2</sup>

6.—Galba E. iv. 64. **Tractatus Adelardi Bathon.** continens dialogum inter ipsum et nepotem de variis philosophicis argumentis.

<sup>1</sup> Tanner, p. 144.

<sup>2</sup> *Cat. Lib. MSS. Angl. et Hib.*



7.—Tiberius B. xii. 1. Opus collectum et compilatum per venerabilem patrem **Thomam Bathon. et Wellen.**<sup>1</sup> episcopum ex literis allegationibus conclusionibus et tractatibus nonnullisque aliis negotiis et materiis concernentibus jus et titulum Regis Angliæ ad regnum et coronam Franciæ cum aliis multis quæ ea occasione secuta sunt.<sup>2</sup>

8.—Julius F. vii. 36. Versus de novem musis; epitaphium Savarici Episcopi Bathoniensis, cum aliis.

9.—Harleian MS. 3970 is a Register Book of Wm. Holleweye, prior of Bath, and John Clarke, Bishop of Bath and Wells, chiefly of the 28th and 29th years of Henry VIII.; containing indentures, obligations, leases, etc.

10.—Another Register of the priory of Bath, formerly Sir Matthew Hale's, is in the library belonging to the Society of Lincoln's Inn. It consists of 943 charters, embracing a period from 1100 to 1357-8; blank, however, between 1284—1329.<sup>3</sup>

11.—The most important MS. relating to the Affairs of the Abbey is the Corpus Christi Coll., Camb., MS. iii.: it was bequeathed to this college, with the rest of his collection, by Archbishop Parker; it consists of 76 charters—30 in A.S., the rest in Latin.<sup>4</sup>

<sup>1</sup> Bekyngton.

<sup>2</sup> This was most probably either at Bath or Wells, though possibly at neither. See Dugdale, ii., 280.

<sup>3</sup> Published by the Somerset Record Soc., vol. vii.

<sup>4</sup> Published by the Som. Rec. Soc., vol. viii. See Dugdale, vol. ii., p. 261, where its contents are fully set out and many of the documents printed in the Appendix.

12.—In the library of the Marquess of Bath at Longleat is the *Liber Rubens Bathoniæ* (the Red Book of Bath), bequeathed to Lord Weymouth in 1703 by Dr. Guidot of Bath.<sup>1</sup> It contains a very miscellaneous collection of documents, some of great interest. An epitaph, copied in it, is said to be in the right arch of the ruinous temple of Minerva, yet standing 1582.

John, Bishop of Bath (1088—1122) implied a bequest of more than one copy of the Gospels to the Abbey Church, when he left to the blessed apostle St. Peter and to his servants, the monks (*inter alia*), all that he had collected “in ornamentis ecclesiasticis” or, as he proceeded to specify, “in crucibus, in textibus, in calicibus,” &c. This would seem to show that these costly books were considered as a part of the treasure of the church, rather than merely as books; and indeed the bishop bestowed them as a distinct gift from his library, the whole of which he also gave to the church (*plenarium armarium meum*).<sup>2</sup> The record of this later gift in the Lincoln’s Inn MSS.<sup>3</sup> reads: “Johannes Ep. Bathon dedit monachis Bathoniensibus . . . maximam partem bibliothecae . . . et . . . textum etiam Evangelorum utraque parte ornatum.”

Of Galfridus, Bishop of Bath 1123—1135, we read: “Multos libros nobis contulit,”<sup>4</sup> and of Reginald, Bishop 1174—1191: “Reginaldus ep. hujus loci . . .

<sup>1</sup> It is fully described in the *Third Report of Hist. MSS. Comm.*, p. 182; and also in the *Som. Arch. Society’s Proceedings*, vol. xxi., p. 57.

<sup>2</sup> Dugdale, ii., 268.

<sup>3</sup> S.R.S., vol. vii., p. 153.      <sup>4</sup> S.R.S., vol. vii., p. 154.

biliothecam eciam ecclesie nostre pluribus libris ditavit."<sup>1</sup>

"Et fratribus ecclesie S. Petri Bathon. dedit uxor ipsius (Walcini) defuncti . . . necnon et missal" (circa 1086)<sup>2</sup>

Amongst the names of the brothers and sisters rendering yearly anything to this house is that of Agnes, sister of Leonpin, moneyer of Lincoln . . . "and at her death her Psalter or the value of the same at the fair of Boston."<sup>3</sup>

Layton, one of Henry VIII.'s visitors to the monasteries, writing to Cromwell on the 7th August, 1535, says: "Ye shall receive a boke of o<sup>r</sup> lades miracles well able to mache the Canterberie tailles. such a bowke of dremes as ye neuer sawe, which I fownde in the librarie."<sup>4</sup>

And the Prior, writing to Cromwell<sup>5</sup> from the Cathedral Church, says: "I have send y<sup>r</sup> maistershipp here yn an old Boke Opera Anselmi whiche one william tildysleye After scrutinye made here in my libarye, willed me to send unto youe by the kynge ys grace and comawndment."

Dated the 24th Sept., 1535.

Where the library was we do not know.

<sup>1</sup> *Idem.* <sup>2</sup> "Bath Chartulary," Som. Record Soc., vol. vii., p. 39.

<sup>3</sup> *Idem.* From the Lincoln's Inn MS., p. 1.

<sup>4</sup> Archbold, *Som. Religious Houses*, p. 35. <sup>5</sup> *Idem*, p. 43.

## BRIDGEWATER.

Here was a College or Hospital of Grey or Franciscan Friars,<sup>1</sup> called by some a Priory [where, as we see from a bond dated August, 1298,<sup>2</sup> given by the Master of this house, St. John's Hospital, to employ the corporate funds in the maintenance of thirteen poor scholars living within walls, "habiles ad informandum in grammatica,"] there must have been books.

Angerius Gulielmus, a Franciscan and Master of this College, wrote <sup>3</sup> *Elucubraciones in Lucam Evangelistam*.<sup>4</sup>

Somur or Somarius Johannes, a Franciscan, was also of this College.

Leland says:<sup>5</sup> "Extant ejus opuscula Grantae Girviorum in bibliotheca Petrina. Vidi privatim ejus libellum de Quantate anni."

<sup>1</sup> Dugdale, vi., 662 and 1531.

<sup>2</sup> See Bishop Brokensford's *Reg.*, Som. Rec. Soc., vol. i., p. 268.

<sup>3</sup> Leland, *Commentary*, 401, says: "Gulielmus Angerius, non exiguae famae Franciscanus cum jam longiuscule scholas frequentasset Isiacas, decreto procerum suae religionis, gubernationi collegii, quod ad Pontem Gualteri, oppidum Somurotrigum institutum fuit, praeficitur: quo loco, quae ante plureis annos apud Isiacos scripserat, ad limam revocavit. Placuerunt auctori sua elucubraciones in Lucam evangelistam: quas et, maturo quodam recte usus consilio, publicas non sine laude fecit."

<sup>4</sup> Leland, *Comm.*, 401. He also says, *Coll.* iii., 17, that they were in the library of Clare College, Cambridge.

<sup>5</sup> *L.c.*, 431.

Tanner says<sup>1</sup> he also wrote :

1.—**Ad Ricardum regem.** [Addit. Bal. MS. Lel. Trin. et MS. Norw. More, 820.]

2.—**Calendarii castigationes**, lib. i. “Corruptio calendarii horribilis est.” **Tertium calendarii**, lib. i. [MS. Bodl. James, viii. 337. MS. Bodl. Seld. sup. 90, and Add. Bal. MS. Trin.]

3.—**Astrorum canones**, lib. i. **De facultate metrica**, lib. i. **Calendarium ad merid.** Univ. Oxon., anno MCCCLXXXVII. [MS. Bodl. Laud, B. 27.]

4.—**Tabulas de luna et aliis planetis uti etiam medii motus solis in singulis 24 horis.** [MS. Bodl. Laud, B. 23.]

5.—**Calendarium ad merid.** Oxon., MCCCLXXX. [MS. Bodl. Digby v. Item MS. Cott. Domit. A. ii. 1. Item Vespas. E. vii.] See *Ward Cat.*, i. 320.

6.—**Chronica** hujus Joannis. [MS. Cott. Domitian, A. ii. Faustina, A. ii.]

We have no definite information that any of these books were here, but it is most probable that they were.

<sup>1</sup> *Bibl.*, 681.

## BRUTON.

1.—A Cartulary of this Austin Abbey is in the library of Lord Ilchester, and is published by the Som. Rec. Soc., vol. viii.<sup>1</sup>

2.—Tanner mentions “*Annales hujus monasterii ab adventu Will. Conq. ad annum 1336 MS. Cotton Otho A. iv. olim e libris magistri Tho. Allen Oxon;*” but the volume perished in the fire at Westminster in 1731.<sup>2</sup> Mr. T. S. Holmes says<sup>3</sup>: “In the British Museum among the Cottonian MSS. that were plucked from the fire in 1731 there is (Otho A. iv.) one which is described as *Liber annalium Regum per quendam monachum de Bruton.*” Tanner also mentions: “*Munimenta quaedam ad hoc coenobium spectantia penes Dom. FitzHarding*” and “*Registrum cartae, &c., penes Dom. Berkeley de Stratton A.D. 1719, which were in fact the same.*”<sup>4</sup>

3.—In Quaritch’s Rough List, No. 144 (Aug., 1894), is a description of what he calls the Courtenay Prayer Book, a vellum MS. illuminated with about 500 coats of arms, including that of Bruton, where he says this MS. was probably executed circa 1350; at the end of it is a list of advowsons in Somerset in the possession of Monsignor le Comte [circa 1415], for Courtenay Earl of Devon [1377—1419]. A number of charters relating to this Abbey are in the Archives of St. Lo in the Arrondissement of La Manche, Normandy.<sup>5</sup>

<sup>1</sup> See also *S.A.S.P.*, vol. vii., p. 72.    <sup>2</sup> Dugdale, vi. 335.

<sup>3</sup> *S.R.S.*, vol. viii., p. xxx.    <sup>4</sup> Dugdale, *l.c.*    <sup>5</sup> See *S.A.S.P.*, xix. 94.

## CLEEVE.

According to Tanner, a Registrum of this Cistercian Abbey was, in 1662, in the possession of Wadham Windham, Esq., Justice of the Common Pleas,<sup>1</sup> and according to the Rev. T. Hugo, who sets out the charters at length in the *Som. Arch. Proc.*, vol. vi. 17, in that of Sir Hugh Windham, also a Justice of the Common Pleas, in 1677,<sup>2</sup> but which now appears to be lost.

<sup>1</sup> Dugdale, v. 732.

<sup>2</sup> According to Dugdale, *Origines juridicales*, p. 116. Hugo Windham was a Baron of the Exchequer in 1670.

## GLASTONBURY.

Of the extent and beauty of this great Benedictine Abbey there is no need for me to speak, and doubtless the room in which was stored its collection of books (one of the most magnificent in the kingdom) was well worthy of the rest of the buildings. Yet of this room and the scriptorium adjoining it we have no recorded details, and not a vestige remains. Of the number and importance of the books there we may gain some idea from what Leland tells us, after he visited the Abbey but a few years before it was dissolved: "I was a few years ago at Glastonbury in Somerset, where is the most ancient, and at the same time most famous, monastery in our whole island; intending, by the favour of Richard Whiting, abbot of that place, to refresh my mind, wearied with a long course of study, when a burning desire of reading and studying inflamed me afresh. This desire, too, came upon me more quickly than I thought it would. So I straightway betook myself to the library, which is not open to all, to diligently open out the relics of most sacred antiquity, of which there is so great a number as is not easily found in any other part of Britain. Scarcely had I crossed the threshold when the mere sight of the most ancient books took my mind with an awe or stupor of some kind, and for that reason I stayed my steps a



little while. Then having paid my respects to the deity of the place, I examined all the bookcases for some days with the greatest interest. During the examination, in addition to many other specimens of a noteworthy antiquity, I found a fragment of a *History* written by Melchinus, from which, with some diligence, I made the following notes."<sup>1</sup>

Even before the great fire in 1184 there was a great collection of books there, for, speaking of them, p. 38, he says: "una cum libris vetustissinus [quorum erat ingens Glessoburgi antequam conflagraret numerus]."

A remark, too, of his in reference to his search for the works of Gildas shows his high appreciation of this library<sup>2</sup>: "Moreover nothing as yet of the books of Gildas, though I have sought for them with the utmost diligence, feeling almost a sure hope that I should find

<sup>1</sup> Leland, *Comm.*, 41: "Eram aliquot abhinc annis Glessoburgi Somurotrigum, ubi antiquissimum simul et famosissimum est totius insulae nostrae coenobium, animumque longo studiorum labore fessum, favente Richardo Whitingo ejusdem loci abbate, recreabam; donec novus quidam cum legendi tum discendi ardor me inflammaret. Supervenit autem ardor ille citius opinione itaque statim me contuli ad bibliothecam, non omnibus perviam, ut sacrosanctae vetustatis reliquias, quarum tantus ibi numerus, quantus nullo alio facile Britanniae loco, diligentissime evolverem. Vix certe limen intraveram, cum antiquissimorum librorum vel solus conspectus religionem, nescio an stuporem, animo incuteret meo, eaque de causa pedem paululum sistebam. Deinde salutato loci numine, per dies aliquot omnes forulos curiosissime excussi. Inter vero excutiendum, praeter alia multa admirandae vetustatis exemplaria, reperi fragmentum *Historiae* à Melchino scriptae, ex quo haec quae sequuntur, non sine diligentia notavi.

<sup>2</sup> Leland, *Comm.*, 55. "Praeterea de Gildae libris hactenus nihil. Quaesivi tamen diligentia quanta potui maxima; et spes fere certa erat, si non Ventae saltem Glessoburgi aliquid invenirem. At evenit ut ne pagellam quidem offenderim."

something, if not at Winchester, at least at Glastonbury, but it turned out that I did not meet with a single page."

The first mention of a book at Glastonbury is in the *Carta Sancti Patricii* (MS. Ashmole 790 f, 39 b.) Patrick, after an account of his arrival at Glastonbury, says the brothers there showed him certain writings of the Saints Phaganus and Deruvianus which told of the founders of the church. He also refers to more recent documents, and gives a description of his ascent of the hill (the Tor) where, in an old oratory, he and his comrade found a volume in which were written the Acts of the Apostles, together with the acts and deeds of Saints Phaganus and Deruvianus in great part destroyed. At the end of this volume he found a relation of the building of the oratory in honour of St. Michael.<sup>1</sup>

Concerning this charter Gerard Vossius wrote: "This epistle of the legation of St. Patrick we found some years since amongst the MSS. collections of Marianus Victorius, Bishop of Reate, who faithfully transcribed it out of a very ancient MS., belonging to Glaston,

<sup>1</sup> Dugdale, vol. i, p. 25: "Ostenderunt michi prefati fratres, scripta sanctorum Phagani et Deruviani. In quibus continebatur, quod . . . . Post multum vero temporis, assumpto mecum Wellia confratre meo, per condensitatem silve, cum magna difficultate, conscendimus cacumen montis qui eminet in eadem insula. Quo cum pervenissemus, aperuit oratorium unum vetustum, et fere dirutum . . . . locumque diligentius perscrutantes, invenimus volumen unum in quo scripti erant Actus Apostolorum, pariter cum actis et gestis sanctorum Phagani et Deruviani, ex magna parte consumptum. In cujus tamen fine voluminis invenimus scripturam que dicebat, quod predicti Phaganus et Deruvianus, per revelationem Domini nostri Jesu Christi, idem oratorium edificaverunt, in honore sancti Michaelis arch-angeli."

many years before, when he attended Cardinal Pole, sent legate into England."<sup>1</sup>

Concerning St. Patrick, Leland says (*Com.*, p. 37): "The authority of William [of Malmesbury] fails one in the attempt to write of Patrick's return, for he concludes the second book of his *Vita Patricii* with these words: "Now I will at the same time devote my attention and pen to his much desired return to his native land, and his glorious translation to heaven. So much he says; but I have sought that third book he promised, in many places, and especially in Glastonbury, yet have I never found it. For there was nothing in the Glastonbury copy, in which I expected to find everything complete, which was not in the copy I found, a little while before at Medimna, or Christ-church, or Twinhamburne, to give it the older Saxon name."

And (on p. 38) he adds: "*Nempe Patricium dum Turriti montis antiquum oratorium repararet, inter neglectas reliquias librum tantum non consumptum carie reperisse; in quo descripti erant actus Apostolorum, una cum rebus a Fugatio et Damiano in Brittania gestis.*"

Of King Ina we read that, having built a chapel and made numerous gifts for use there, he caused the covers of the books of the Evangelists to be made of 20 lbs. [of silver] and 60 lbs. of gold.<sup>2</sup>

The real founder of the library was St. Dunstan, himself an expert scribe and painter of miniatures,

<sup>1</sup> *Antiquities of Glaston*, p. 17.

<sup>2</sup> Dugdale i. 23. John of Glastonbury, p. 97: "*Coopertoria librorum evangelii de viginti libris [argenti] et sexaginta mankis auri.*"

specimens of his handiwork may yet be seen at Canterbury and at the Bodleian, Oxford (to which latter reference will be made later). Of him William of Malmesbury said: "Et diebus quidem hoc fere modo vivebat, si aliae curae non evocarent, aut hymnodiae jugi, indefessaeque orationi insudaret, aut litterarum studio et librorum emendationi totum diem insumeret."<sup>1</sup>

Before his time there had only been a few books presented by missionaries from Ireland.

<sup>a</sup> The following books are recorded to have been at Glastonbury:

Britwold, a monk of this Abbey in the time of Cnut, circa 1017, gave to the treasury:<sup>2</sup>

Textus evangeliorum duos, and

Collectarium auro illuminatum.

Elnotus, also a monk of about the same date, gave:<sup>3</sup>

\* Rabanus de laude crucis, and

Librum oracionum auro pictum.<sup>4</sup>

A list of books which Henry [of Blois, Abbot 1126—1171] caused to be transcribed circa, 1170<sup>5</sup>:—

\* Bibliotheca una.

\* Plinius de Naturali Historia.

<sup>1</sup> See Stubbs' *Memorials of St. Dunstan*, p. 314.

<sup>2</sup> John of Glaston, 151. <sup>3</sup> Adam de Domerham, p. 93.

<sup>4</sup> Maitland, *Dark Ages*, p. 210, supposes these to have been very fine copies.

<sup>5</sup> *Antiquities of Glaston*, p. 141, and Adam de Domerham, p. 317. John of Glaston, p. 168, says: "dedit et librario libros, tam de officio divino quam de diversis facultatibus, ultra quadraginta."

\* The books marked with an asterisk occur in the list hereafter given from John of Glastonbury.

\* **Cassiodorus** super Psalterium.

Tria missalia magna.

Duo lectionaria [in conventu].

Breviarium [in domo infirmorum].

\* **Jeronimus** super Jeremiam et Isaïam.

\* **Origines** super Vetus Testamentum.

\* Eiusdem Omeliae.

\* Idem super Epistolam Pauli ad Romanos.

\* **Jeronimus** super epistolam ad Galathas, et ad  
Ephesios, et ad Titum, et ad Philemonem,  
volumen unum.

\* Vitae patrum.

\* Collationes patrum.

Breviarium [hospitum].

Antiphonarium.

Pars una moralium.

\* **Cyprianus**.

Registrum.

Liber dictus **Paradisus**.

\* **Jeronimus** contra Jovinianum et **Ambrosius** contra  
Novatianos, in uno volumine.

\* Septem volumina de passionibus Sanctorum per  
totum anni circulum. (*These are very possibly  
the volumes mentioned on pp. 69 under separate  
titles and apparently seven in number.*)

Vitae Caesarum.

Gesta Britonum.

\* The books marked with an asterisk occur in the list hereafter  
given from John of Glastonbury.

Gesta Anglorum.

Gesta Francorum.

\* **Pascasius.**

Radbertus de corpore et sanguine Domini, et  
sententiae quaedam in uno volumine.

Liber abbatis Clarevarensis<sup>1</sup> de amando Deo, et  
liber magistri Hugonis [de sancto Victore]  
de xii gradibus humilitatis et de oracione,  
unum volumen.

Fisonomia, et Lapidarium, et liber  
Petri Alfinsi, unum volumen.

\* **Rhetorica prima et secunda, unum vol.<sup>2</sup>**

Quintilianus de causis.

\* **Epistola Augustini de oracione Dominica, et  
super Psalmum Miserere mei Deus.**

\* **Benedictionale unum Episcopale.**

\* **Decreta Ivonis Carnotensis episcopi.**

\* **Jeronimus super xii. Prophetas et**

\* **Lamentaciones Jeremiae, unum vol.**

\* **Augustinus de Trinitate.**

\* **Augustinus super Genesim.**

\* **Ysidori Etymologiae.**

\* **Paterius.**

\* **Augustinus de verbis Domini.**

\* **Hugo de Sacramentis.**

\* **Cassianus de Incarnacione Domini.**

\* **Anselmus cur Deus homo.**

<sup>1</sup> Clarevallensis, *loc. cit.*    <sup>2</sup> Probably Bede's.

\* The books marked with an asterisk occur in the list hereafter  
given from John of Glastonbury.

The following were transcribed by the order of Prior Thomas about A.D. 1210:<sup>1</sup>

\* Psalterium glosatum.

\* Decreta.

Radulfus super Leviticum.

\* Liber Genesis glosatus.

\* Exodus glosatus.

\* Epistolarum Pauli duo paria glosata.

\* Mathaeus et Marcus.

\* Lucas et Johannes glosati.

\* Deuteronomium glosatum.

Versarius<sup>2</sup> tam Novi quam Veteris Testamenti.

\* Liber Josuae et Judicum.

Duo Missalia.

\* Hamo.

We now come to an extremely interesting and valuable list of nearly 500 books which were in the library in 1247—8.

An excellent account of this list was contained in a letter by Mr. A. Anscombe in the *Athenæum*, No. 3589, 8th August, 1896, from which the following description is chiefly taken.

The catalogue was begun in 1247,<sup>3</sup> and is so dated at first; in the next year, however, another librarian inter-

<sup>1</sup> Adam de-Domerham, p. 441

<sup>2</sup> Ducange defines this: "Liber Ecclesiasticus, continens versus, qui canuntur in Ecclesia."

<sup>3</sup> Possibly, as suggested by Merryweather [*Bibliomania in the Middle Ages*, p. 140], by William Britun, who was librarian for three years—*v.* John of Glaston, p. 444.

\* The books marked with an asterisk occur in the list hereafter given from John of Glastonbury.

polated a number of titles, and altered the date to 1248. He also corrected his predecessor's classification here and there, and added lists of gifts of books, of purchases and recent transcriptions, and of missals, breviaries, "gradales," "ymnaria," and the like, at the end. In one hand and the other the catalogue preserves the titles of nearly 500 MSS., bound in about 340 volumes.

The entries that relate to 264 of these volumes are accompanied by brief memoranda, which tell what state the books were in when they came into the hands of the librarian of 1247. These memoranda may be classified thus: 4 novi, 1 grossa littera, 1 litteris novis, 1 litteris minoribus, 1 litteris parvis, 104 boni, 1 bonus et magnus, 3 vetusti set boni, 50 legibiles, 30 parvi set legibiles, 9 vetusti set legibiles, 29 vetusti set legi possunt, 4 veteres, 24 vetusti, 8 vetustissimi, 11 vetusti et inutiles, 12 inutiles. The obviously neglected condition of their library is attributable to the great loss that the monks of Glastonbury had suffered on St. Urban's day, May 25th, 1184. Adam of Domerham (writing c. 1290) says<sup>1</sup> that in this day the church and almost all the conventual buildings "in tumulum cineris rediguntur." [John of Glastonbury has "cumulum."] Adam goes on: "Reliquiarum confusio, thesauri tam in auro et argento quam in pannis sericis libris et ceteris ecclesiae ornamentis direpcio, eciam remotos haec audientes, non immerito posset ad lamenta provocare." [. . . Our author becomes quite Tacitean, "Monachos igitur,

<sup>1</sup> *Historia de rebus Gestis Glastoniensibus*, p. 333 [not 33, to which the printers have reduced Mr. Anscombe's reference by an omission of either an hundred, an unit, or a ten.]



pristinæ felicitatis memores, dolor angebat vehemencior, cum in omni adversitate fortunæ infelicissimum sit genus infortunii fuisse felicem.”]

With the catalogue of 1248 may be compared the lists in Adam’s chapters “De libris quos Henricus fecit transcribere Glastoniae”<sup>1</sup> and “De libris scriptis per Thomam priorem.”<sup>2</sup>

The volumes were grouped by the librarian either (1) according to their contents, as bibliotheca, omeliae, decreta, epistolae, historiae, libri de Sancta Maria, passionalia mensalia, vitae sanctorum, regulae, physica, logica, gramatica; or (2) by authors’ names—as Epistolae Pauli, Ambrosius, Ysidorus, etc.

“Epistolae” [Cipriani, Fulberti, Senecae, quorundam episcoporum, etc.] contains only five volumes; on the same folio [pp. 434-5] occur “Ysidorus,” which contains three, and, after four other volumes which were not classed, “Historiae,” in which 28 works are named.

Mr. Anscombe goes on to say that it is to be observed (1) that the Glastonbury librarian of A.D. 1247 did not catalogue his copy of Gildas among “Epistolae”; (2) that he did not call it “Epistola” when giving the title of it; (3) that he entitled it “Liber de excidio Brittaniae”; and (4) that he catalogued it among “Historiae.”

The list now given is transcribed from John of Glaston, pp. 423—444.

<sup>1</sup> See *supra*, p. 49.

<sup>2</sup> See *supra*, p. 52.

Ex Cod.  
MS. Coll.  
Trin.  
Cantabr.  
Fol. 102. a.

+ [Item VIII. biblia  
integra exceptis eu-  
angelii & epistolis  
Pauli ac prophetis  
minoribus.  
Item prima pars  
bibliæ usque ad  
Y . . . . .]

<sup>1</sup> *Omnia, uncis inclusa, sunt à manu recentiori. Quæ vero punctis sub se positiss notavimus, deleuit eadem manus recentior.* <sup>2</sup> *Lege, III<sup>ta</sup>, versificata in duobus voluminibus, inferendo hic verba quatuor mox post alia, quo modo etiam plane legend. esse notavit manus, quam diximus, recentior.*

- Leviticus expositus bonus.  
 Deuteronomium glosatum bonum.  
 Josue & Judicum glos. bon.  
 Tres libri Salomonis glos. bon. cum Job.  
 ¶ Diversi li- Cantica canticorum, & liber Sapienciæ,  
 bri de bi- & pars Ecclesiastici, vetust. & sine  
 bliotheca. glosa. [supra.]  
 Commentum in cantica canticorum. ve-  
 tust.  
 Ecclesiasticus & Sapiencia & Ysaïas glo-  
 sat. bon.  
 Job & tres libri Salamonis glos. bon.  
 [Ewange- Ewangelia Mathæi & Lucæ glos. Marci  
 lium u- & Johannis non glos. bon.  
 num ex  
 quatuor.] Quatuor ewangelia vetust. & sine glosa.  
 inutil.  
 Lucas & Johannes in uno volumine glos.  
 & bon. [Item Luc. glo.]  
 Ewangeli. Johannis glos. ii. paria. parva.  
 Ewangeli. Marci glos. bon. [¶ Job glos.  
 novus. ¶ Lamentacio Jeremiæ.]  
 Juvenius de ewangeliis, vetust. & inu-  
 til.  
 Expositiones ewangeliorum. [¶ Cantica  
 canticorum glos.] •  
 Actus Apostolorum, libri <sup>1</sup>libri" duo,  
 cum. vii. epistolis canonicis, sine glos.  
 in quorum veteriori est Apocalipsis.

[Postillæ super Bibliam in sex voluminibus.]

<sup>1</sup> *Redundat.*

- ¶ Epistolæ Pauli. { Epistolæ Pauli glos. ii. paria bona.  
Epistolæ Pauli ad Romanos expositæ. veteres.  
[<sup>1</sup> a . . " Ambrosius. supra.]  
Item epistolæ Pauli, vetust. sine glos. & } inu-  
Item epistolæ Pauli, vetustæ & expositæ. } tiles  
Epistolæ Johannis, Jacobi, & Petri. glos. bon.  
Sermo <sup>2</sup> Johannis" Constantinopol. in epistol.  
ad Hebræos. Inutil. [supra.]
- ¶ Augustinus. { Augustinus super Psalterium. volumina tria.  
bon.  
Augustinus de civitate Dei. bon.  
Augustinus super genesim. bon.  
[in eodem  
Augustinus de Trinitate bon. [Item Augu-  
volumine]  
stinus de perfectione. Justificacio hominis  
ad Paulum.]  
Augustinus de verb. domini. bon.  
Confessiones Augustini. bon.  
Augustinus de oracione dominica, in quo sunt  
quædam alia, s. de simbolo. exposicio ejus-  
dem super Psalmum. l. epistola ejusdem,  
ne commorentur cum mulieribus. Epistola  
Cipriani de opere & elemosina. Exposicio  
Origenis super Exodum & Leviticum. bon.  
Augustinus de fide & simbolo & caritate, cum  
multis aliis sermonibus ejusdem. duo paria  
vetust.  
Liber de quadrifario beati Augustini & de  
compoto. vetust. set legibilis.

<sup>1</sup> Delend. Calami nimirum est error. <sup>2</sup> Hujus vocis vestigia  
tantummodo remanent.

[Augu- stinus]	{	De quantitate animæ. Unde malum. De libero arbitrio li. ii°. De vera religione. De retractatione li. ii°. De LXIII. quæstionibus. De duabus animabus. De spiritu & anima. De immortalitate animæ. De fide ad Petrum.	}	omnia in uno volu- mine.]
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† Augu- stinus.	{	Augustinus de perfeccione hominis & per- severancia bona, & quædam epistolæ ejus- dem diversis destinatæ. vetust. Encheridion Augustini. libri ii°. unus bonus, alius inutilis. Augustinus super Johannem ewan- gelistam. Excerpciones Augustini. Augustinus de opere monachorum. Augustinus de vera innocencia & de. XII. abusivis. Augustinus de. XII. abusivis.	}	omnes vetusti, set legi possunt.
		[Augustinus de concordia & admonitio Sancti Basilii.]		

{	Ieronimus super XII. prophetas. bon. Ieronimus super Jeremiam & Ysaïam bon. Epistolæ Ieronimi. bon. Ieronimus. super ecclesiasticam historiam. bon, set aliquatenus vetus.
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- Ieronimus contra Jovinianum, & Ambrosius de pœnitencia. bon.
- Ieronimus de diversis miraculis martirum. legibilis.
- Ieronimus de assumptione Sanctæ Mariæ, & sermo Fulberti de nativitate ejusdem. Item tercius sermo de eadem. legibilis.
- ¶ Ieroni-  
mus. } Item Ieronimus contra Jovinianum. tractatus de. ix. antiphonis contra natale Domini. quædam compendia, excerpta à diversis patribus. epistola cujusdam Simeonis de erroribus Origenis de vii. gradibus animæ. conversionem Helenæ matris Constantini. Ultimo diversas sentencias & sermones patrum. bon.
- Ieronimus super Origenem. bon.
- Ieronimus super Mathæum. } vetu-  
Ieronimus de consonancia euangel. } stissim.
- Moralia Gregorii super Job. volumina. v [i. quorum. ii. novæ litteræ.]
- Omelie Gregorii. xl. duo paria, i. novum, aliud vetust.
- Gregorii super Ezechielem libri. ii°. bon.
- Libri dialogorum Gregorii duo, unus bon. alius inutil.
- Benjamin & sententiæ de quibusdam articulis difficilibus [Ricardi de Sancto Victore] in Theolog. & Job glossatus bon.
- ¶ Grego-  
rius. } Paterius. bon.

Libri pastoralis curæ tres. omnes vetust. set unus legibilis, [& quartus novus, & quintus bonus, cum multis aliis.]

Moralia Gregorii super Lucam. vetust. set legi potest. } [supra.]  
 Vita Gregorii vetust.

Altercacio Gregorii inter ecclesiam & sinagogam, & de unitate monachorum, & Apologeticus Gregorii Nazanzeni. bon.

¶ Bernard. { Libri Bernardi super Cantica Canticorum, duo. bon.  
 Cantica Canticorum & Lamentaciones Jeremiæ glos. bon.

Liber de virtute gemmarum, & vita Bernardi, & miracula S. Thomæ. bon.

[Bernardus de amando Deo. Item Bernardus de consideracione, cum diversis epistolis.

Item aliud consimile volumen, in quo sunt diversæ epistolæ & multa alia.]

\* Fol. 102  
 b.

\* ¶ Origenes { Origenes super Pentateucum Moysi, & super Josue & Judicum, & super Jeremiam omel. XIII. & omel. II. super Ezechielem, & II<sup>o</sup>. omel. Ieronimi super cantica canticorum. bon.

¶ Origenes { Origenes super epistolas Pauli ad Romanos, & Ieronimus super epistolas ad Galathas, ad Ephesinos, ad Titum, ad Filomenem. bon.

Origenes super libros legis Mosaicæ. vetustiss. [supra.]

- † Beda. {
  - Historiæ Anglorum scriptæ à Beda. bon. set vetust.
  - Excerpcio Bedæ de opusculis Augustini in epistolis P. contra quinque hæreses.
  - Glosæ Bedæ & Priscianus de. III. partibus Oracionis, & quædam alia.
  - Beda de arte metrica [libri II.] } Omnes isti vetusti, & quasi inutilis.
  - Beda de retorica.
  - Item Beda super Lucam.

- † Am-  
brosius. {
  - <sup>1</sup>[continens]
  - Ambrosius de sacramentis & quædam alia, s. tractatus magistri Petri Parisiacensis de contrarietatibus theologiæ. librum ceremoniarum edit. à magistro David. tractatum Petri Blesensis in Job. Senecam de remediis. descriptionem Britannia bon.
  - Duo libri Ambrosii vetusti super Epistolas Pauli.
  - Exameron Ambrosii, s. de opere. VI. dier. & de natura multarum rer. bonus.
  - Ambrosius de poenitentia. legibilis.
  - Item poenitenciale & liber Danielis de sompniis. vetust.

- † Ome-  
liæ. {
  - Liber Haimonis de ewangeliis. bonus. [II. volumina.]
  - Item duo libri de exposicionibus ewangeliorum. bon.
  - Berengarius super Apocalipsim. legibilis. & cantica canticorum exposita.

<sup>1</sup>*Sic, cum puncto sub & (delend. esse indicante) & continens supra lin. à manu, de qua monuimus, recentiori.*



Cassiodorus super Psalterium. bon.

Epistolæ ejusdem.

[V.]

Sententiæ Petri Lombardi duo paria. bon.

[Item quarti libri sententiarum duo paria.]

¶ Decre-  
ta.

Decreta integra in II. voluminibus grossa  
littera. bona.

Decreta integra minori littera & bona.

[.V.]

[fex paria.]

Item Decreta nova non tam bon.

¶ Decretales novæ & bon. [II. paria. III.  
paria.]

Summa fratris Raimundi de pœnitencia.  
bon. [libri. vi.]

Prometheus leg. [Item Glosæ super de-  
creta.]

Veteres decretales inutiles. [III. paria.  
Item Casus decretales.]

Decreta apparat. bon. [Item Instituta. Item  
Codex.]

[Item liber R. de . . diard litt. parvis.

Digesta nova. Item Instituta. Item Ulpia-  
nus de edendo.

Item liber pauperum.]

[Canones apostolorum libri III. cum quibus-  
dam conciliis generalibus in primitiva ec-  
clesia celebratis. vet. set legibilis.

- ¶ Decreta. { Canon Theodori ad remedium pœnitentiæ,  
& interrogaciones & responsiones inter  
Augustinum Cantuariensem & Gregorium  
papam. vetust. libri. 11º.  
Decreta Yvonis Carnotensis episcopi, & ca-  
talogus Romanorum pontificum, & regum  
Britanniæ. bon.  
Decreta Caroli & Lodovici regum. } vetust.  
Decreta Gelasii papæ. }
- ¶ Speculum ec-  
clesiæ. { Speculum ecclesiæ. 11. libri. bon. [in quorum  
uno sunt speculum pœnitentiæ, eliminatio  
quorundam errorum, liber de gemmis, Hug.  
de disciplina.]  
Item Speculum ecclesiæ & Beleth. bon.

[Liber Amalarii.]

Liber de arte rethorica, s. de jure civili. bon.

Hugo de Sacramentis.

Paschasius de corpore & sanguine Christi, & quædam  
alia, s. sententiæ super diversis articulis difficilibus  
in theologia.

Sermones Hildeberti de dissensione interioris hominis  
& exterioris.

quamplurimos sermones à diversis auctoribus ex-  
cerptos.

de ecclesiasticis officiis.

Ivo Carnotensis de Sacramentis.

Item sermones quosdam diversorum patrum.

Encheridion Sixti Papæ.

utiles exposiciones super benedicciones Jacob.  
ultimo quædam verba compendiosa, à diversis auctori-  
bus excerpta. bon.

Arnulfus de operibus sex dierum.

[qui & apologeticus dicitur.]

Bernardus de superfluitatibus monachorum.

idem de gradibus humilitatis.

liber de Sacramentis ecclesiæ.

Innocencius de miseria humanæ condicionis.

Dissuasio Valeriani ad Rufinum, ne ducat uxorem.

Arnulfus de sex verbis Domini in cruce.

ultimo epistolæ Alexandri & Dindimi de vita &  
moribus Bragmannorum, & epistola Alexandri ad  
Aristotelem de India. bon. [Item Arnulphus de vi.  
verbis domini in cruce. liber parvus.]

Anselmus, Cur Deus homo? epistola ejusdem ad Ur-  
banum papam.

liber ejusdem de veritate.

Gwimundus, Aversanus episcopus, de corpore &  
sanguine Christi.

epistola de azimi & fermentati sacrificio.

Anselmus de concordia præscienciæ & prædestina-  
tionis & graciæ Dei cum libero arbitrio. bon.

Loco hujus  
ponantur  
pronostico-  
rum libri,  
& ejusmo-  
di, ad alet  
signum. X.

Didascalicon Hugonis de studio legendi, & quædam  
alia, s. topographia Hiberniæ.

liber Senecæ ad Callionem de remediis fortuitorum  
bonorum.

Dissuasio Valerii ad Rufinum de ducenda uxore.

Tractatus Guliardi *A tauro torrida.*

Epistola Petri Blesensis de subversione terræ sanctæ.

quidam sermones utiles.

regula anachoritarum.


de arte grammatica.

versus magistri Johannis Sarebiriensis. utiles. bon.

Cassianus de incarnatione Christi. bon.

Athanasius de Trinitate. bonus.

Vitas patrum. bon. [libri II.]

 Collaciones patrum. bon.

Sermones Petri Ravennatis. bon.

Liber scintillarum bon.

[III.]

Libri Baldewini de diversis tractatibus & sermonibus.  
bon. [libri III.]

Excerpcio de diversis tractatibus. legibilis.

Liber de exortacione Sancti Cæsarii episcopi. vetus set legibilis.

Fulgencius immo verius Gregorius, de conflictu viciorum  
& virtutum.

Oraciones Augustini de concupiscencia carnis adversus  
Spiritus, sumptæ de epistolis Pauli.

Oracio Ausonii ad Deum, & monasillaba ejusdem de  
gentibus.

versus. L. de quodam superbo.

Rufinus de ponderibus & mensuris.

ultimo quidam libellus Virgilii.

Diadema monachorum. [libri. ii°. bon. i.]

Summa de virtutibus. [libri. iii.]

Summa de viciis. [libri ii.].

[Regulæ Sancti Johannis Cassiani de viii. viciis.

Augustinus de concordia & ammonicione Sancti Besilii  
episcopi.

Glosæ super Regulam Sancti Benedicti.

Expositio Regulæ Sancti Benedicti.

Regulæ Sancti Bene- dicti.	{	Regula Sancti Benedicti, cum multis aliis, quam scribere fecit W. Crispin. Item alia, cum multis aliis statutis & con- ciliis. Item. 3 <sup>a</sup> . bona regula, cum multis tractati- bus.]
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\* Fol. 103. \* Plinius de naturis. bon.

a.

Rabanus de naturis rerum. bon.

Rabanus de laude crucis, libri tres, in quorum uno sunt  
eciam alia, s. de ortu beatæ Mariæ & Nativitate  
Christi Salvatoris.

liber Albini de Divinitate Christi utilis.

liber ejusdem de ratione animæ.

de compoto.

Actus Apostolorum.

Septem epistolæ canonicæ.

Martinus episcopus de formula honestæ vitæ.

Sermo Ambrosii de cupiditate utilis.

Apocalipsis.

Priscianus Grammaticus de situ & nominibus terra-  
rum, cum mappa mundi. bon.

Rabanus de compoto, & Ysidorus de natura rerum.

Hildepericus de compoto.

Epistola Dionisii de ordine Paschæ.

Supputacio Esdræ & Ysidorus de temporibus mundi.  
legibilis.

¶ Episto- læ.	{	Epistolæ Cipriani episcopi. bon.	
		Epistolæ Fulberti episcopi, & quorundam aliorum. bon.	
		Epistolæ Senecæ. bon.	
		Epistolæ vel promissiones quorundam epi- scoporum nobilium, & de metallis. legib.	
		Salutationes diversarum epistolarum. leg.	

¶ Ysido- rus.	{	Ysidorus Ethimologiarum. bon.	
		Ysidorus de Summo bono. bon.	
		Pars Ethimologiarum.	} vetust. & inutil. In uno volumine.
		Sinonima Ysidori.	

[Item omnes libri Ysidori, de labore G. de Sow, quos  
adhuc ipse habet.]


Liber de consecrationibus inutil.

Liber oracionum, & lib. differenciarum Ysidori.

Item de conflictu viciorum & virtutum.

Item de clericis, & clericorum regulis. legib.

Liber Roberti abbatis de benedictionibus Jacob. &  
Moysi. legibilis.

 Regula Sancti Johannis Cassiani de. viii°. viciis princi-  
palibus. legibilis.

- Libri Orosii. 11°. Latina lingua. tercius in  
 Anglica. vetusti set leg.  
 Egisippus. legibilis.  
 Phreculfus.  
 [Titus Livius de gestis Romanorum.]  
 Liber de excidio Trojæ & gestis Romanorum  
 imperatorum. bonus and magnus.  
 Liber W. monachi Malmesbiriensis, de gestis  
 Anglorum. 11°. paria. bon.  
 Antiquitas Glastoniensis ecclesiæ de eodem  
 in duobus locis.  
 Hist- [Beda de gestis Anglorum.]  
 riæ. Liber Gildæ de excidio Britannia. legibilis.  
 Brutus lingua Latina. bon.  
 Gesta Normannorum. bon.  
 Livius de gestis Romanorum. bon.  
 [Liber testamenti. XII. patriarcharum, cum  
 Bruto abbreviato & aliis.]  
 Gesta diversorum pontificum Romanorum  
 bon.  
 Historiæ Affricanæ provinciæ, & liber ca-  
 tholicæ fidei. leg.  
 Liber de capcione civitatis Anthiochenæ.  
 Gallice. legibilis.  
 [Liber de excidio Trojæ, & Solinus de situ orbis ter-  
 rarum. leg.  
 Gesta Ricardi Regis.  
 Item gesta Alexandri Regis.]  
 Salustii libri duo.  
 Liber terrarum Glaston. vetust. set legibilis.  
 Lib. de consuetudinibus. 11°. unus editus sub Edgardo,  
 de rationali observancia. legibilis. [alius de Cadomo.]

Liber de cronicis. }  
 Liber de ordine creaturarum. } vetust. set leg.  
 Liber de principio & fine seculi, & passiones diver- [Quære  
 sorum martirum. leg. inter pas-  
 sionales.]  
 [Item liber de consuetudinibus Cluniacen.]

¶ De  
 Sancta  
 Maria. {  
 Liber Hildefonsis episcopi de beata Maria.  
 bon.  
 Sanctuarium divinum. Miracula de Sancta  
 Maria. Vita Sancti Indracti. bon.  
 Liber de virginitate beatæ Mariæ. bon. &  
 quædam alia, s. vita & gesta Hildefonsis.  
 Acta Theophili, qui Christum negavit.  
 Liber, *Dominus vobiscum*. Petri Damiani ad  
 Leonem inclusum. Liber Athanasii de mi-  
 rabilibus quæ fecit ymago Domini. bon.  
 Sermones de Sancta Maria. bon. [libri. III.]  
 Visiones Elizabetht. leg.

Liber de diversis sermonibus Anglicis.

Item sermones Anglici. }  
 Passionale Sanctorum Anglice script. } vetust. inutil.  
 [Item <sup>1</sup>quidem liber Anglice.]

¶ Passio-  
 nalia  
 mensalia {  
 Incipiens à Sancto Silvestro.  
 Incipiens à Sancto Ignacio.  
 Incipiens à Sancto Elphego.  
 Incipiens à Sancto Petro.  
 Incipiens à Sancto Mathæo.  
 Incipiens à Sancto Stephano.  
 Incipiens à Sancto Marciano.  
 Item Passionale plurimorum Sanctorum.

<sup>1</sup> F. quidam.



Passiones quorundam apostolorum & multorum martirum. legibil.

Passiones Sanctarum virginum.

Vita Sancti Gutlaci, & translacio capitis Sancti Stephani.

Vita Sancti Gutlaci & liber Pronosticorum, & de animabus defunctorum, & de ultima resurrectione, & ænigmata multorum.

Vita Sanctorum Gutlaci, Georgii, Erasmi & Eustachii.

Vita Sancti Cutberti.

Item vita Sancti Cutberti.

Vita Sancti Martini. libri. 11º.

Vita beati Abrae, & Sancti Hillarii, & conversio Sanctæ Pelagiæ.

Vita Sancti Wilfridi episcopi.

Vitæ Sanctorum diversorum patrum.

Vita Antonii.

Item liber de vita diversorum patrum.

Passiones diversorum martirum, & translacio Sancti Benedicti.

Vita Sancti Egidii, & passio Sanctæ Katerinæ.

Passiones diversorum martirum. Inventio & exaltatio crucis.

Translacio Sancti Benedicti, & Passio beati Edmundi.

Passio Sanctorum Dionisii, Ælphegi, Clementis, Benigni, Neoti, Dunstani & Vincencii.

Vita Sanctæ Mariæ Magdalenæ, Marthæ & Lazari.

Vita Sancti Dunstani & beati Nicholai.

Translacio Sancti Benedicti.

Vita Pauli, & liber de laude calvorum.

Ammoniciones Sancti Basilii, & Augustinus de con- [Iste liber  
cordia fratrum, & vita Sancti Adelwoldi. Memo- pertinet  
randum, quod hii omnes libri de vitis Sanctorum, libris Au-  
gustini.]  
licet vetusti sint, legi tamen possunt.

[Invencio Sancti Stephani prothomartiris. Passio vii.  
dormiencium, & liber Methodii in uno volumine.]

- |                  |   |   |
|------------------|---|---|
| † Aldel-<br>mus. | { | <p>*Duo libri Aldelmi de laude virginum. pro- * Fol. 103.<br/>faice. b.</p> <p>Duo libri ejusdem de virginitate &amp; laude<br/>Sanctorum, metrice. &amp; de octo viciis.<br/>omnes legibiles.</p> <p>Item Aldelmus de virginitate, &amp; Prosper &amp;<br/>[dehil.]<br/>Ieronimus de. xii. scriptorib.</p>   |
| † Albi-<br>nus.  | { | <p>Duo libri Albini de fide catholica, unus le-<br/>gibilis, alius inutilis.</p> <p>Duo libri Albini de ortographia, quorum<br/>unus continet ortographiam Bedæ, alter<br/>lib. Caroli &amp; Alquini de <sup>1</sup> Dialetica. leg.</p> <p>Albinus de diversis interrogacionibus &amp; re-<br/>sponsionibus de Grammatica. leg.</p>                                  |
| † Alqui-<br>nus. | { | <p>Alquinus ad Gwidonem comitem, &amp; de doc-<br/>trina Basilii episcopi &amp; exposicio Missæ,<br/>vetustissim.</p> <p>Epistolæ Alquini, Albini &amp; Karoli, &amp; bella<br/>Ethelstani regis, &amp; exposiciones diversorum<br/>verborum grammat. Vita S. Wilfridi. leg.</p> <p>Liber Alquini ad Gwidonem, &amp; diversæ sen-<br/>tenciæ doctorum. vetustiss.</p> |

<sup>1</sup> Sic.

- ✕. Liber pronosticorum. II.º in altero sunt ænigmata S.  
 Aldelm. vetust.  
 Ponantur pro hiis Item liber pronosticorum.  
 Didascaligon Hugonis, & ejusmodi. epistola Idilii episcopi ad Julianum.  
 Anselmus de mocione altaris.  
 Sermo Cæsarii ad monachos.  
 Omeliæ Eusebii ad monachos.  
 Sententiæ diversorum patrum.  
 breviarium apostolorum.  
 Augustinus contra. V. hæreses.  
 Septem gradus confessionis.  
 Expositio baptisterii.  
 Liber Dindimi de Sancto Spiritu.  
<sup>1</sup>Ciprianum de. XII. abusivis. bonus.  
 Salustius. liber divisionum. epitaphia quorundam nobilium. liber Tullii de Senectute, & de amicicia.  
 liber Mithonis. bon.  
 Item Salustius, & . I. liber Oracii. leg.

- |            |   |  |
|------------|---|--|
| ¶ Boëcius. | { | Boëcius de consolacione Philosophiæ, libri. III. bon.              |
|            |   | Boëcius de Arihmetica. lib. II. in uno de concordia cordarum. bon. |
|            |   | Boëcius de Musica. leg.  |
|            |   | Boëcius in <sup>2</sup> Ysagogis Porphirii. leg.                   |
|            |   | Boëcius ad Symacum. bon.   |
|            |   | Boëcius de Trinitate. bon.   |
|            |   | Glosæ Boëcii de consolacione, & Glosæ Theodol. inutil.             |

<sup>1</sup> L. Ciprianus.      <sup>2</sup> Sic.

¶ Phi- sica.	{	Liber medicinæ artis, qui dicitur regalis.	}	omnes le- gibiles.
		Glofæ magistri Bartholomæi super philo- sophiam.		
		Medicinale Anglicum.		
		Viaticus. alius. Dietæ universales.		
		Liber graduum. alius. Summa Bartholo- mæi.		
	{	Tres libri artis medicinæ.	}	

¶ Logica.	{	Liber Platonis, s. Thimæus. bonus. [Item liber de anima.]	}
		Vetus Logica Aristotelis & Boëcii. bon. [Liber priorum.]	
		Ysagoge Porphirii, cum categoriis Augustini & Aristotelis. bon.	
		Item categoriæ Augustini. bon.	
		Dialectica Marciani Felicis Capellæ, & com- mentum ejusdem. bon.	
		Liber Caroli & Alquini de Dialectica. leg.	
		Glosæ Virgilii & super Thimæum Platonis. inutil.	
		Astronomia. parvus liber legibilis.	
		[Astrologia. inutilis.]	
		[Noticiæ super veterem Logicam. leg.]	

¶ Pris- cianus.	{	Prisciani magni. 11 <sup>o</sup> . unus bonus, unus ve- tustus.	}
		[Duo]	
		Tres libri Prisciani de nomine, pronomine & verbo. vetustiss.	
		[Item Priscianus minor.]	

- ¶ Priscianus. { Priscianus de nomine & pronomine, & passio  
Sancti Cristofori. inutil.  
Item Priscianus de situ orbis. vetus, set legi  
potest.  
Priscianus de. XII. versibus Virgilii. legibilis.
- Donatus. { Liber Donati & Ysidori Hispalensis, & Pri-  
matica.  
scianus de nomine & pronomine & verbo.  
vet. set legibilis.  
Edicio Donati de voce & littera, & barbaris-  
mus, & de naturis rerum. vetust.  
Edicio Donati in. VIII°. partibus Oracionis.  
vetus.  
Regula Donati de partibus Oracionis. bon.  
Commentum in prima & secunda edicione  
Donati. De operibus. VI. dierum. De sex  
ætatibus mundi majoris & minoris. De  
ratione temporum. De veteri Testamento.  
De gradibus ecclesiasticæ dignitatis. De  
fide & simbolo, & vita Cutberti metricæ.  
vetust.
- ¶ Gram-  
matica. { Duo libri Smaragdi de Grammatica. unus  
bonus, alius inutilis.  
Liber qui intitulator Grammatica.  
Liber de. VIII°. partibus Oracionis.  
Liber Erchenberti de. VIII°. partibus Ora-  
cionis. } vetust.  
Pompeius super Donatum, & Albinus de.  
VIII. partibus Oracionis.
- [Pompeius de significatione verborum.]

¶ Remi- gius.	{	Commentum Remigii super. viii. partes	} vetust.
		Oraciones, & super Priscianum Minorem.	
		Commentum Remigii super Juvenalem.	
		Expositio Remigii super Marcianum de Musica.	

Duo libri Euticis de verbo. vetustiss.

Glosaria de significacionibus verborum. viii<sup>o</sup>. vetust.

Glosæ verborum Novi ac Veteris Testamenti. legib.

Glosæ super regulam Sancti Benedicti. } parvi set. leg.

Expositio Regulæ Sancti Benedicti.

Liber Pompei de significacione verborum. } legibilis.

Ænigmata de Psalmis, s. figuræ barbarismi

expositæ per exempla in Psalmis.

Libri ferendi diaconi. ii<sup>o</sup>. in uno est sermo Ambrosii, de cupiditate. vetus.

Lib. Junilii. vetust.

Libri Prudencii de <sup>1</sup> sicomathia tres. In quorum quolibet sunt quidam alii tractatus de eodem & aliis, & quædam dicta philosophorum. legib.

Lib. Fortunati ad Vitalem episcopum. leg.

Libri Prosperii. ii<sup>o</sup>. In uno sunt versus Bedæ de die Judicii, & ammonicio Basilii ad monachos. leg.

Libri Sedulii. iiii. In uno continetur Cato. In altero glosæ de Grammatica. inutil.

Lib. Cap<sup>i</sup>. ad Encherium de Orthographia, & quædam alia. leg.

Libri Aratoris de Actibus Apostolorum versificatis, v<sup>o</sup>. bon.

Glosæ Aratoris. legib.

<sup>1</sup> L. Psychomachia

Virgilius Eneidos cum Georgicis & Bucolicis. bon.

Item alius ejusdem vetust.

Expositio Servii super libros Virgilio. bon.

Lib. Persii. bon.

Anteclaudianus. bon.

Claudianus major. bon.

Lib. Aniani, & Vita Sancti Wilfridi metricè bon.

Liber Catonis cum bestiario. bon.

Cornutus super Focam.

Item Cornutus super Focam, & Priscianus de. xii.  
versibus Virgilii, & Fulgencius super fabulas phi-  
losophice expositas, & quædam alia.

Liber <sup>1</sup> Osopis Atheniensis de fabulis.

[Missalia. vii. præter. xvi. quæ ad diversa sunt alta-  
ria. Collect. x. Perer. x. Benedictionale episcopale.  
Benedictionale S. Dunstani. Gradalia nova. viii. &  
iiii<sup>or</sup>. vetusta. Troparia. xiiii. Processionalia. xiii.  
Aspiciens. x. O Pastor. x. Lib. epistolarum. ii<sup>o</sup>.  
Ymnarium glos. & ii<sup>o</sup>. non glos. <sup>2</sup> Martilogia. ii.  
Ordinalia. ii<sup>o</sup>. Breviaria. v<sup>or</sup>.

Beda de arte rethorica. Passiones Sanctorum marti-  
rum, & Translacio S. Benedicti. Item Translacio <sup>Amissi.</sup>  
Sancti Benedicti. Priscianus de nomine & pronome  
& verbo. Regula de gestis & capione Hy-  
bernici. & quædam alia in eodem volumine. Fre-  
culfus.

Libri Ricardi de Culmtone.

<sup>3</sup> Tancredus de matrimoniis.

Casus Decretalium rerum de dispensacione & præcepto.

<sup>1</sup> Sic.    <sup>2</sup> Sic.    <sup>3</sup> Sic.

Tancredus & quædam novæ Decretales.

Boëcius de disciplina scolarium, & barbarismus.

Item Boëcius de disciplina scolarium.

Vetus Logica, & lib. Elencorum.

Topica Aristotelis. Pricianus de construccionibus.

Porphirius. §. liber sex principiorum. II. paria.

<sup>1</sup> Sancate Grammatica, cum barbarismo.]

\* Libri recepti à fratre Galfrido de Bathonia per manum \* Fol. 104.  
W. Britone, tunc præcentoris Glastoniæ. <sup>a.</sup>

“ Summa de viciis.

“ Libri. iiii. Sentenciarum, cum quibusdam omeliis dominicalibus Gallice scriptis.

“ Summa magistri Johannis de Albewilla super epistolas et ewangelia dominicalia tantum, & quædam omeliæ super ewangelia dominicalia, & quidam tractatus de. vii. viciis secundum Willelmum de Abundone.

“ Quædam moralia super Psalterium per diversa loca.

“ Summa <sup>2</sup> qui intitulatur, *Parvus Ordinarius*, & Summa qui intitulatur, *libellus Judiciarius*.

Item libellus ad omnes materias in jure <sup>3</sup> canonice inveniendas.

Item quoddam compendium rubricarum super Decreta.

Item Summa Raimundi.

Quidam tractatus super Decretales de natura cujuslibet tituli.

Item casus Decretalium.

Item & quidam sermones diversi.

Quidam liber de diversis tractatibus & multis.

<sup>1</sup> Sic.

<sup>2</sup> Sic.

<sup>3</sup> F. canonico.



- “ Hii sunt libri conscripti & empti per fratrem Willel-  
 mum Britun, qui præcentor Glastoniæ fuit per  
 . triennium,  
 s. Missale,  
 Liber 'euuangelia.  
 Lib. epistolarum. 11.  
 Aspiciens. 11.  
 O pastor.  
 Gradale 11.  
 Lib. cum responsor. & Alleluia.  
 Expositio Haymonis de euuangelis æstivalibus. 1.  
 Psalterium.  
 \* De legenda totum temporale in duobus volumini-  
 bus, & tercium de beata Maria.  
 ² Librum mortuorum.  
 lib. Priorum.  
 Bernardum de consideracione, cum diversis  
 epistolis.  
 Item aliud consimile volumen, in quo sunt  
 diversæ epistolæ, & multa alia.  
 Præter hæc unam bibliothecam bonam scripsit  
 manibus suis.  
 ¶ Libri qui fuerunt Laurencii.  
 Pricianus de construccionem.  
 Doctrinale magnum.  
 ³ Grecimus.  
 Poëtria nova.  
 Ovidius magnus.  
 Dictionale, & quædam alia.

<sup>1</sup> Sic.<sup>2</sup> Sic.

<sup>3</sup> Sic. Should this be Gerimus who wrote *De lege divina*?  
 Bale xii. 3.

John de Taunton, Abbot of the Monastery, who died in 1290, gave to the library some 40 books which he had collected. The following list is that given by Adam de Domerham,<sup>1</sup> noting the variants in John of Glastonbury's list.<sup>2</sup>

"Memorandum, quod, post mortem Johannis Abbatis Glastoniensis, subscripti libri deportati fuerunt in Capitulo, praesente Conventu, quos quidem libros idem abbas suo studio & diligentia adquisivit, videlicet

1.—Librum qui intitulatur concordanciae Biblíae.

2.—Item quatuor Ewangelia. glo. secundum veterem glosam et novam fratris Thomae, excepto Ewangelio Marci.

3.—Item Epistolas Pauli. glo.

4.—Item libros sapienciales. glo.

5.—Item postillas super Johannem, cum tractatu super Epistolas per annum.

6.—Item postillas super Jeremiam, et super minores prophetas.

7.—Item postillas super Marcum.

8.—Item postillas super Mathaeum fratris Alberti Magni predicatoris Theutonici. Ad haec apud Glaston Gilalle cum suis appendiciis." Et super Lamentaciones Geremiae, cum parva summa de poenitencia, et postillis super tractatum.<sup>3</sup>

9.—Item moralitates super Evangelia et epistolas per

<sup>1</sup> p. 574.

<sup>2</sup> *Historia*, p. 252.

<sup>3</sup> John of Glastonbury gives No. 8 as: "Postillas Alberti super Mathaeum et super Lamentaciones Jeremiae, cum summa de poenitencia, et aliis quibusdam Postillis."

annum, cum postillis super Apocalipsim et Epistolas Canonicales et Trenis.<sup>1</sup>

10.—Item Augustinum de Civitate Dei.

11.—Item Augustinum de Trinitate et consensu Evangeliorum, cum tractatu utili de Trinitate.<sup>2</sup>

12.—Item Quaestiones veteris et novae legis, cum Augustino super Genesim, et ecclesiasticis dogmatibus, et Encheridion cum floribus Bn.<sup>3</sup>

13.—Item librum de proprietatibus rerum.

14.—Item librum de perfeccione spiritualis vitae, et primam partem magnae summae<sup>4</sup> Theologiae, editae a fratre **Thoma de Aquino**, cum concordanciis decretorum & decretalium.

15.—Item secundam partem Summae **Thomae**.

16.—Item terciam partem Summae **Thomae**.

17.—Item quartam partem fratris **Thomae**.<sup>5</sup>

18.—Item questiones de malo et mortalibus criminibus, disputatas a fratre **Thoma**.

19.—Item primam partem secundae partis fratris **Thomae**.

20.—Item secundam partem secundae partis **Thomae**.<sup>6</sup>

21.—Item distinciones **Mauricii**.

22.—Item libros naturales.<sup>7</sup>

<sup>1</sup> John of Glastonbury omits "et Trenis."

<sup>2</sup> John of Glastonbury omits "cum tractatu utili de Trinitate."

<sup>3</sup> John of Glastonbury reads "cum floribus Bernardi, libros sapienciales glosatos."

<sup>4</sup> "Summae" omitted by John of Glastonbury.

<sup>5</sup> John of Glastonbury reads "Summae," not "fratris Thomae."

<sup>6</sup> Is wanting in John of Glastonbury.

<sup>7</sup> John of Glastonbury adds "in duobus voluminibus."

23.—Item librum perspectivae.<sup>1</sup>

24.—Item librum **Kylwardesby** super literam  
sententiarum.

Walter, of Taunton, Abbot 1322, gave to the  
library:—<sup>2</sup>

1.—Librum sententiarum.

2.—Summam **Gandani**.

3.—Quodlibet **Gandani**.

4.—Decreta Decretales.

5.—Parvum volumen.

6.—Digestum novum.

7.—Inasforciatum.<sup>3</sup>

His successor, Abbot Adam of Sodbury, who died  
1335, gave to the chapel of the Blessed Virgin:—<sup>4</sup>

1.—Unum textum argenteum et auratum.

And he gave to the library:

2.—Bibliam preciosam.

3.—Historias scolasticas.

4.—Librum de proprietatibus rerum.

5.—Novam legendam Sanctorum.

6.—Duo psalteria preciosissima, et

7.—Unum benedictionale perpulcrum.

<sup>1</sup> John of Glastonbury gives this as "librum qui dicitur la  
perspective."

<sup>2</sup> John of Glastonbury, p. 262.

<sup>3</sup> Probably "Infortiatum" which according to Ducange, quoting  
Selden, = *Pars una Digestorum Juris*.

<sup>4</sup> *Idem*, p. 265.

According to Boston of Bury, the following books were in this library :—

**Alcuin.**—*Categoriarum ad Karolum*, lib. i.

*De ecclesiasticis dogmatibus*, lib. i.

*Super vetus et novum testamentum.*

*De fide catholica.*

*De Trinitate ad Karolum.*

*Historiam quae canitur in ecclesia Anglicana.*

*Item vitam S. Martini a Severo Sulpitio descriptam dictis planioribus elucidavit.*

*De doctrina B. Basilii*, lib. i.

**Ambrosius.**—*Super epistolas Pauli.*

*De sacramentis que.*

**Athanasius.**—*De Trinitate.*

*De singulis nominibus contra potentium.*

**Augustinus.**—*De fide et simbolo.*

*De opere monachorum.*

*Super Genesim ad literam.*

*De vera innocentia qui et vocatur liber sententiarum Prosperi.*

*Super dominicam orationem.*

**Berengarius.**—*Super cantica canticorum*, lib. i.

**Cassiodorus.**—*Super psalterium.*

**Fulgentius.**—*De conflictu viciorum et virtutum.*

**Hugo** [de S. Victore].—*Didascalion.*

**Jeronimus.**—*Super Ezechielem.*

*Super Ysaías.*

*Super xii. Prophetas.*

*Super Mathaeum.*

*De assumptione B. Marie.*

**Origenes.**—Super vetus testamentum.

Super genesim omelie.

**Paschasius.**—De corpore et sanguine Domini.

**Rabanus.**—De naturis rerum.

De cruce.

Leland mentions the following books as being in the library:—<sup>1</sup>

Citatur in vetere quodam codice liber **Melchini**, qui fuit ante Merlinum, ubi recitat ejusdem Melchini verba de coemiterio sancto veteris ecclesiae Glasconiensis.

Speculum **Giraldi Cambrensis**.

Praeter historiam, quam de regibus scripsit **Gulielmus Malmes.** vidi adjectos in fine veteris codicis tres libellos titulo novellae historiae, id est, temporum Matildis imperatricis a<sup>d</sup> ipso Malmesb. scriptos.

Expositiones super Evangelia, autore **Clemente Lantonense**, excerptae ex patribus doctoribusque.

**Cassianus** contra Nestorium.

Apologeticus **Gregorii Nasanzeni** interprete Rufino.

De unitate monachorum.

Altercatio inter ecclesiam et synagogam.

{ Liber epistolarum **Fulberti**.

{ Epistolae **Lanfranci**.

Grammatica **Euticis**, liber olim S. Dunstani.

**Ferrandus**, diaconus Carthaginensis, ad Reginum comitem, qualis esse debeat dux religiosus in actibus militaribus.

Vita **St. Guthlaci Beda** [ut opinor] autore.

Carmina **Hubaldi** de calvitie.

<sup>1</sup> *Collectanea*, iii. 260.

Vita **Wilfridi** episcopi, autore **Stephano** presbytero, motore ad tam sanctum opus **Acce** episcopo, & **Tatherto** abbate.

{ Omelia **Beda**e in . . . **Benedicti** abbatis.  
 { Historia **Girwicensis** coenobii, cum vita **Benedicti** &  
 { **Ceolfridi** abbatum.

Vita **Wilfridi** carmine heroico, autore **Odone** archiepiscopo **Dorubernensi**.

**Didymus** de spiritu sancto.

**Topographia Hiberniae**, autore **Giraldo Cambrensi**.

Vita **Merlini Sylvestris** carmine, scriptore **Galfredo Monemutensi**.

**Historia Triveti** de regibus.<sup>1</sup>

**Maurus** de laude crucis, cum commendatione **Albini** carmine scripta.

**Albinus** de sacrario dei, quod est virgo **Maria**, quam carmina rithmica in fine libri arguunt alterius esse quam **Albini**.

**Aenigmata Simposii, Aldhelmi, Eusebii, Tautuni.**  
*Leyland, vide num legi possit, Tatwini?*<sup>2</sup>

<sup>1</sup> This was possibly the copy now MS. *Coll. Reg. Oxon.* 304. 4 f. 67, which is said to have belonged to John Merelynch, and used by Ant. Hall for his edition 1719—1722, "e codice Glastoniensi" (see Hardy, III., 365).

<sup>2</sup> *Commentarii*, p. 131, he says: "Ego tamen, cum duobus abhinc annis essem Glessoburiae Somurotrigum, ubi cœnobium est, non modo pulcherrimum, verum etiam totius insulae nostrae antiquissimum, & inter ingenteis librorum thesauros veneranda plane antiquitatis monumenta versarer, inveni librum Aenigmatôn, quem Tatvinus hexametris versis scripserat. Neque hic lectorem celabo, quod ibidem repererim libellos Symposii, Aldhelmi & Eusebii, qui de eadem materia scripserunt carmine non omnino improbando."

**Aldhelmus** de virginitate, prosa et carmine.

**Orosius** Saxonice.

**Robertus** abbas in librum de benedictionibus Jacob  
& Mosis ad Gutlandum monachum.

**Rabanus** de computo.

Dictionarium Latino-Saxonicum.

**Constantini Aphricani** liber, cui titulus Pantechni.

Quinque libri **Egesippi** historici.

Historia persecutionis Aphricanae, autore **S. Victore**  
episcopo.

Cathegoriae **Aristotelis**, interprete Augustino.

Grammatica **Smaragdi** monachi.

Grammatica **Erkenberti** Diaconi ad Theotmarum  
episcopum.

**Timaeus Platonis**, interprete Chalcidio cum com-  
mentariis Josio dedicatis.

**Gulielmus Malmesbiriensis** de antiquitate Gles-  
coniensi.

{	Vita Patricii	}	autore <b>Gulielmo</b> <b>Malmesbiriensi</b> .
	Vita Indracti		
	Vita Benigni		
	Vita Dunstani duobus libellis		

Epistolae **Albini**.

Tamerworth portus Cornubiae in Vita S. Indracti.

{ Ortographia **Albini**.

{ Dialectica **Albini**.

The following books still extant are recorded to have  
been in the library :—

1.—**Bracton** de Legibus, now in the British Museum,  
Add. 21614. " Liber monasterii Glastonie de perquisito



bone memorie Walteri de Monitone [1341—1374] quondam abbatis ibidem," etc.

The abbot's initials, W. M., surmounted by the letter A and an abbot's mitre, are on f. 2 b; it is of the XIV. century, folio on vellum.

2.—*Grammatica Euticis*. In Macray, *Annals of the Bodleian*, under the year 1601, we read:<sup>1</sup>

"Thomas Allen, M.A., of Gloucester Hall, the astrologer, gave twenty MSS. . . . One of these is an extremely curious volume chiefly written in the 9th century (marked Auct. F. 4.32), including in its contents an original drawing by St. Dunstan of himself as prostrate at the feet of the throned Christ, a grammatical tract by Eutychius (or Eutex as the scribe calls him) with Welsh glosses; the first book of Ovid, *De Arte Amandi*, with similar glosses; and lections in Greek and Latin from the Pentateuch, amongst which is one from Hosea containing, in the Latin version, a line or two unlike any known early version (although faithful to the Hebrew), but found also in a quotation in Gildas."

This book was at Glastonbury when the catalogue of 1248 was compiled, and when Leland visited it about 1536: (see lists above pp. 75 and 83.)

3.—Bodleian MSS. Laud Lat. 4 contains<sup>2</sup> the Polycraticon of John of Salisbury, and also Solinus Eutropius and Orosius, written in A.D. 1406. An index to each piece is written: "per fratrem Johannem

<sup>1</sup> P. 24. For a full account of this book see Bradshaw, *Collected Papers*, p. 455.

<sup>2</sup> From particulars supplied by Mr. Madan.

Merylynch monachum Glastonie," to whom the book belonged. There is also an inscription, "Liber monasterii sancte Marie Glastonie in custodia fratris Henrici Langleigh, ibidem monachi."<sup>1</sup>

4.—Bodl. MS. Laud, *Misc.* 128.<sup>2</sup> This is a late 15th century MS. containing the Commentary of Thomas "Valois" and Nicholas Trivet on the *de civitate Dei* of Augustine in Latin. It bears an inscription: "Dominus Thomas Wason, monachus Glastonie;" he was elected Abbot in 1493, but after a few months the election was quashed.<sup>3</sup>

5.—MS. Bodl. 80, written in about 1461-5, is the autograph of MS. John Phreas' or Free's translation into Latin of *Synesius de laude Calvitii* (Greek). Free was Master of Balliol College, Oxford, and probably gave the book to Thomas de Bekynton, Bishop of Bath and Wells, whose arms are in the volume. It is written and ornamented by an Italian scribe and contains as introductory matter a letter to the translator from Omnibonus Leonicensis, dated at Vicenza, 9th July, 1461, and a preface by the former to the great book-lover John Tiptoft, Earl of Worcester. In it is written: "Hunc librum . . . domino Petro Weston

<sup>1</sup> Tanner, p. 537, refers to what is evidently this same book. In MS. bibl. Bodl. Laud, C. 118, "continentur Jo. Sarisburiensis *De nugis curialium*, cum tabula; Solinus *De mundi mirabilibus*, cum tabula; Entropius *de gestis Romanorum*, et Orosius, *De Ormesta mundi*, ex Perquisito hujus Johannis (uti in principio et fine notavit, propria, ut videtur, manu) et fuit iste liber complete scriptus A.D. MCCCCLVI. (per eundem Johannem)."

<sup>2</sup> From Mr. Madan as before.

<sup>3</sup> Collinson, ii. 255. I am obliged to the Rev. F. W. Weaver for this reference.

monacho Glastoniensi dono dedit venerabilis pater Johannes Selwode, abbas Glastoniensis.<sup>1</sup>

6.—The Tabula Glastoniensis, now at Naworth Castle, and fully described at p. 117, pt. ii., vol. xxxiv. of the *Som. Arch. Soc. Proceedings*, is a record of the early mythical history of the Abbey.

7.—In an ancient MS. formerly belonging to the Abbey, and now in the possession of the Marquess of Aylesbury, is an adaptation<sup>2</sup> of the *Te Deum* to the praise of the Blessed Virgin Mary, by John Bracy, Abbot of Muchelney.

The following books also still extant are believed to have been, and probably were, in the library:—

8.—Besides the Dunstan MS. before mentioned there is also at the Bodleian among the Hatton MSS. No. 30, a copy of the *Expositio Augustini in Apocalypsin*, written in Anglo-Saxon characters with the following inscription in large letters on the last leaf: "Dunstan abbas hunc libellum scribere jussit," a note, as Dr. Stubbs<sup>3</sup> says, evidently made before Dunstan had reached the rank of either archbishop or bishop.

9.—The Hatton MS. No. 42 is inscribed on the back, "Liber Sancti Dunstani," and contains a drawing of a child's head in rubric with the name "Wulfric Cild," said to be Dunstan's brother.<sup>4</sup> This is a collection of canons of the recension called *Hibernensis* which the late H. Bradshaw believed to have been written in

<sup>1</sup> Mr. Madan as before: and see Macray, p. 443, and Tanner, p. 598.

<sup>2</sup> *Memorials of Henry V.* (Rolls Series), p. lix.

<sup>3</sup> *Memorials of St. Dunstan*, cxi.: see also Macray, *Annals*, p. 23.

<sup>4</sup> Stubbs, *l.c.*, lxxvii. and cxii.

Brittany in the ninth century, and to have belonged to Glastonbury Abbey.<sup>1</sup>

10.—Dr. Stubbs thinks besides these two books the Cottonian MS., *Tiberius D.* 4, possibly belonged to the Abbey.<sup>2</sup> This is a very fine folio MS. of the 12th century containing a collection of lives, of which St. Dunstan's is one. It has suffered by fire, but is fairly legible; is written in double columns, 42 lines to the page, and has red initial letters.

We read that the charter of King Edmund is written in letters of gold in a book of the Gospels which he gave to the church of Glastonbury Abbey, a work exquisitely written and called the *Textus of St. Dunstan*.<sup>3</sup>

11.—The Cotton MS., *Vespasian E.* iv., contains the "Vita Merlini," a poem narrating the madness and prophecies of the Caledonian Merlin, and his discourses with Taliessin. Leland in his *Collectanea* (Hearne, 1st edition, pp. 16 and 17) gives three short extracts from this poem, and again in his *Commentarii de Scriptoribus Brittaniciis*, tom. i., p. 191, notices the poem among the works of Geoffrey of Monmouth, and adds (writing about 1545) that he had lately read it with much pleasure in a copy at Glastonbury.<sup>4</sup>

This work is in his list (see p. 84), and may be the copy now in the British Museum, though there do not appear to be any marks of ownership on it.

<sup>1</sup> Bradshaw, *Coll. Papers*, 410; Macray, 143.

<sup>2</sup> Stubbs, *l.c.*, p. xliv. n. 2.

<sup>3</sup> John of Glastonbury, p. 121: "Scriptaque est literis aureis in libro evangeliorum quem eidem ecclesiae obtulit, opere satis eleganti composito, qui textus sancti Dunstani dicitur."

<sup>4</sup> Ward, *Catalogue*, etc., i., p. 279.

The MS. Cotton, *Titus A. xix.*, also contains this life.

12.—Cotton MS., *Tiberius A. v.* contains a portion of John's *Historia de rebus Glastoniensibus*, extending to the year 1334; and Ashmole MS. 790 continues the history to 1493, and there is, further, an index by Thomas Wason, who was a monk of the Abbey about that time.<sup>1</sup>

13.—Adam de Domerham's *Historia de rebus gestis Glastoniensibus* exists in the library of Trinity College, Cambridge, possibly the author's own copy.<sup>2</sup>

14.—Laud MS. D. 145 is a chronicle of the Abbey, largely quoted by Dugdale, *Mon. Ang.*, vol. i., p. 23 *et seq.*

The following books are recorded to have been in the Abbey, but are not known to be extant :

Schonaw, Anianus de.—Bale<sup>3</sup> says of his work, *Super fabulis poetarum*, lib. i.: "Opus hoc habebatur Glastoniae ut testatur ejus coenobii registrum."<sup>4</sup>

Beverlay, Philip.—(Ex Glasconiae Registro.)

Questiones Perihermenias, lib. ii.

Super sex principiis, lib. i.

[Quae omnia in Glastoniensis monasterii bibliotheca, dum floreret, inveniebantur.<sup>5</sup>]

<sup>1</sup> Hearne says (preface to John of Glastonbury, p. xxiv.): "Existimaverim etiam codicem Ashmolianum coenobii Glastoniensis aliquando fuisse peculium." Tanner says, p. 434: "Mutila extat in bibl. Cotton, *Tiberius A. v.*, et in bibl. Ashmol, 790;" p. 755: "Wason Thomas monachus et prior Glastoniae scripsit indicem (exactum) notasque marginales in Historiam Glastoniensis ecclesiae per Johannem monachum."

<sup>2</sup> Rev. W. Hunt, in *Dictionary of National Biography*, vol. i., p. 77:

<sup>3</sup> *Scriptores*, xiii. 37.

<sup>4</sup> Tanner, 656. I am unable to find this "registrum," and Bishop Hobhouse, who probably knows more about Somersetshire registers than any living scholar, is good enough to tell me it is not either of those hereafter referred to. <sup>5</sup> Bale, xii. 14; Tanner, 99.

**Ercombertus.**—Monachus Glastoniae.

De octo partibus orationis, lib. i.

Regulas Grammaticales, lib. i.<sup>1</sup>

**Galfridus Marshall.**—Glasc. coenobii mon.

Repertorium dialectices, lib. i.

Repertorium Geometriae, lib. i.<sup>2</sup>

**Gerimus.**—Monachus Glastoniae.

De lege divina, lib. i.<sup>3</sup>

**Gildas,** cognomento sapiens.

Historia Gildae. Cave Hist. Liter. 425 Post xlii. a Polydori editione annos, incidit Jo. Josselinus in duos veteres Gildae codices, quorum alter literarum notis valde peregrinis, et ab usu nostro jamdiu alienis [quippe amplius DC hinc annis scriptis] ad bibl. August. Cantuariæ olim pertinuit, alter quidem multo recentior, et scriptura non aequè diligenti [qui tamen minimum ab illo altero discrepebat] fuit olim Glastoniensis coenobii.<sup>4</sup>

**Melchinus.** Historiæ fragmentum [v. p. 82].

Historiolam de rebus Brittanicis.<sup>5</sup>

**Oswaldus.** Librum sacrarum precationum contexuit.

De componendis epistolis opusculum, instar epistolæ.

<sup>1</sup> Bale, xii. 6 (*Ex Glasconiae registro*); Tanner, 262.

<sup>2</sup> Bale, xi. 34 (*ex Registris*); Tanner, 512.

<sup>3</sup> Bale, xii. 3: "Extatque opus diligenti cura conscriptum."  
(*Ex Glasconiae registro*); Tanner, 312.

<sup>4</sup> Tanner, 321.

<sup>5</sup> Leland, *Comm.*, 41; Tanner, 520.

[“Tantum memini reperisse me duos lucubrationum Oswaldi codices; unum Glessobugi Somurotrigum; alterum Ramesegae Fennicolarum.<sup>1</sup>”]

The following books also still extant were probably at Glastonbury, but are not to be attributed to it with as much certainty as those in the last list:—

15.—Cotton MS., *Tiberius* B. xiii. 3. Speculum ecclesiae abstractum ex diversis libris per Robertum Abbatem Glastoniae.<sup>2</sup>

16.—Laud E. 145, Compendium Chronologicum in quo Glastoniensis monasterii fragmenta quaedam historica usque ad A.D. 1250.

17.—K. Digby 186 contains amongst others “Excerpta de Glastonia, de Gigantibus,” etc.

18.—Bodley MSS. super D. i. Art. 14, De antiquitate et augmentatione aedis vetustae Beatae Mariae Glastoniensis. [Est liber imperfectus.]

19.—Cotton MS., *Cleopatra* D. iv. (1) Chronicon Glastenburiense à coronatione Reg. Gulielmi I. ad annum 1388. (2) Pars posterior historiae Ranulfi Higden, quae definit anno primo R. Ed. III. sed producta ad ann. XV. R. Ric. II. per ignotum: [ut annotavit ibi Georgius Buc 1605.

20.—Cotton MS., *Titus* D. vii. 1. Inventarium Reliquiarum quae habentur in monasterio Glastoniensi.

21.—Cotton MS., *Vitellius* D. vii. 67. Epistola Joannis XV. Papae ad Aelfricum Ducem de plurimis

<sup>1</sup> Leland, cxxxviii., *Comm.* p. 172; Tanner, 567.

<sup>2</sup> Tanner, 636, says: “scripsit, sive ex Beleta aliisque collegit.

malis et injuriis ab illo illatis Ecclesiae S.M. Glastoniensis.

22.—Cotton MS., *Vitellius D.* vii. 73. Fragmenta Gul. Malmesburiensis de antiquitatibus Glastoniensis ecclesiae & de abbatibus ejusdem. Inseritur narratio de constructionibus quorandum monasteriorum.

23.—Cotton MS., *Vespasianus D.* xxii. Liber de antiquitatibus ecclesiae et monasterii Glaston. Praefatio recte gerit nomen Gul. Malmesburiensis; illius enim est, sed liber ut observat T. Galeus est auctoris longe junioris, qui plurima ex Gul. Malmesburiensi mutuatus est.

24.—Cotton MS., *Cleopatra C.* x. 4. Chronicon breve de legibus Saxonis et Anglicis, illorumque gestis. Interferuntur sparsim quaedam & in fine continua serie multa adduntur de antiquitatibus Abbatiae Glastoniensis; quae fere omnia ex. Gul. Malmesburiensi excubuntur.

Vixit auctor anno 1259.

25.—MS. *Corpus Christi Coll. Camb.* 371, fo. 10, is a letter from Eadmer to the monks of Glastonbury refuting their contention that the body of St. Dunstan was at Glastonbury.

26.—Deverl Stephanus monachus Glastoniensis. Tractatum de ingratitude. MS. penes Rog. Gale.

27.—Gildas Albanus wrote several books which may have been at Glastonbury, and Leland expected to find them but failed :

Commentarios Evangeliorum, lib. iv.

De primis habitatoribus insulae, lib. i.

Versus vaticiniorum, lib. i.



De sexto cognoscendo, lib. i.

[*MS. Bodl. Digby, 186.*]

Super eodem sexto, lib. i.

Regum Bryttanorum historiam, lib. i.

De victoria Aurelii Ambrosii, lib. i.

Acta Germani et Lupi, lib. i.<sup>1</sup>

28.—**Stourton Eadmundus** monachus Glasconiensis. Bale says:<sup>2</sup> "Nolo hominem hunc . . . accurate depingere: contentus magni registri ejusdem monasterii solum subjicere testimonium, quod illum pronunciat dum viveret edidisse;

Dialogum in regulam Benedicti, lib. i.

Super nominibus Mariae & Joannis, lib. i."

[*MS. Joh. Glaston. inter Ashmol, f. 297.*]

29.—"De laude B. Mariae virginis, lib. i."

[*Bodl. Ne B. iv. 2.*]

**Swincetus** [**Rogerus**].—**Suicetus** vel **Suineshevedus**. A number of works by this author (some of which are extant) are mentioned by Bale, vi. 2, and Tanner, 701; but it is extremely doubtful if any of them were at Glastonbury, his only connection with which is somewhat legendary as quoted by Tanner:

"Subtilis Swynshed proles Glastoniae  
Revera monachus bonae memoriae  
Cujus non periit fama industriae," etc.

The following books not known to be extant were probably in the Abbey:—

**Mavornus**.—Glasconiensis cœnobii monachus.

**Annales suae patriae**<sup>3</sup>

<sup>1</sup> Leland, *Commentarii*, i. 55; Bale, *Scriptores*, i. 49; Tanner, 319.

<sup>2</sup> *Scriptores*, xii. 98; Tanner, 695. <sup>3</sup> Bale, xi. 7; Tanner, 519.

**Soliaco, Hen. de.** Abbas Glastoniae.

De inventione corporis Arthuri.<sup>1</sup>

**Eremita Britt.** anon.

De S. Josepho Arimathensi scripsit librum ignoto sermone, cui titulus **Sanctum Graal**, lib. i. Hujus operis fragmenta quaedam vidit Baleus. Pitseus, p. 122, eum scripsisse asserit De rege Arthuro et rebus gestis ejus, lib. i. De mensa rotunda et strenuis equitibus, lib. i.<sup>2</sup>

**Suinesius Henricus.** Glastoniae abbas.

Diversi generis poemata, lib. i.<sup>3</sup>

An old **Custumarium** of the Abbey plainly written is several times referred to by John of Glastonbury.<sup>4</sup>

**Murilynch** [Johannes de] monachus Glastoniensis scripsit tractatum,<sup>5</sup>

30.—De librorum perquisito suo.

[*MS. Olim penes Geo. Fulman; postea penes Ric. Davis, postea in bibl. comitis Oxoniae, and now in British Museum, Harl. MS. 641.*]

Hearne writes<sup>6</sup> that on the 7th March, 1733-4, he received from Lord Oxford the MS. of the Chronicle of John Bever. There are, he says, other things in the MS. [which is in folio] besides Bever that are worth taking notice of, viz.: "(1) Dares Phrygius, (2) Martinus Polonus's Chronicle, (3) John Merelynch, monk of Glastonbury's, Additions to Martinus Polonus. In the

<sup>1</sup> Bale, xiii. 28; Tanner, 681.

<sup>2</sup> Bale, x. 21. Tanner, 263. <sup>3</sup> Tanner, 698. <sup>4</sup> Pp. 332 *et seq.*

<sup>5</sup> Tanner, 537.

<sup>6</sup> *Reliquiae Hearnianae*, 2nd ed., vol. iii., p. 123.

Martinus is the ridiculous, fabulous story about a woman pope."

He says later (p. 149) that Merelynych "is of affairs the nine first years of Pope John, 22 temp. Edv. II<sup>nd</sup>. regis Angliae."<sup>1</sup>

The last reference before the dispersion is in a letter dated 22nd Sept., 1539, from the Visitors to the Lord Privy Seal,<sup>2</sup> in which, after describing how they brought the Abbot (Whiting) from Sharpham to the Abbey, they proceed: "and there of new proceeded that night to search his study for letters and books; and found in his study secretly laid, as well a written book of arguments against the divorce of the King's Majestie and the Lady Dowager: which we take to be a great matter." As also divers pardons, copies of bulls, and "the counterfit lyf of Thomas Bequet in print."<sup>3</sup>

The following Registers and Chartularies of the Abbey are extant:—

31.—MSS. Brit. Mus. Add. 17451, being Abbot Whiting's Register, having his stamp on the binding with the initials R.W.<sup>4</sup>

<sup>1</sup> Mr. Macray, *Manual of Brit. Historians*, p. 52 says: "Two histories are attributed to him, but both apparently upon the same slight foundation, viz., that his name is written in the MSS. as the owner, the words 'Liber de perquisito suo,' being added, which Tanner strangely gives as the title of a book." These MSS. were probably at Glastonbury.

<sup>2</sup> Dugdale, i. 10.

<sup>3</sup> Printed by Pynson after 1500, but without date. This is the solitary reference to a printed book.

<sup>4</sup> An illustration of this is on p. 61 of Father Gasquet's *The Last Abbot of Glastonbury*.

32.—The *Secretum Abbatis* is a transcript of all the charters, grants, wills and other documents relating to the privileges or possessions of the Abbey which Walter de Monyton had made in 1341, and intended always to be under the immediate care of the Abbot. It is now at the Bodleian in the finest preservation, with some excellent miniatures.

There is also at the Bodleian a roll some nine to ten feet long containing rentals and other accounts.

In the library of the Marquess of Bath, at Longleat are:

33—(1) *Registrum Cartarum Abbatiae beatae Mariae de Glastonia*; folio, vellum, of the 14th century.<sup>1</sup>

It was known to Tanner and Hearne.<sup>2</sup>

34.—(2) A folio MS., on vellum, of the early 15th century, with additions temp. Henry VIII. It contains a schedule of grants and charters relating to the estates and offices of the Abbey.

35—(3) A folio MSS. on paper, being part of a Cartulary of the Abbey, compiled about 1503: it gives the boundaries in that year and copies of early deeds.<sup>3</sup>

36.—Bishop Tanner refers to a MS., "*Cart. Glaston. MS. Macro f. 119b*," the whereabouts of which is stated to be now and for some time past to have been unknown. It is said to have been rescued from destruction by Bishop Tanner in a grocer's shop at Oxford, in the year 1692, and to have passed into the hands of Dr. Cox Macro, who died in 1767, and whose library has long since been dispersed.<sup>4</sup>

<sup>1</sup> *H. M. C.*, iii. 182, where it is described.

<sup>2</sup> Hearne, *John of Glaston.*, 569.    <sup>3</sup> *H. M. C.*, iii. 201.

<sup>4</sup> *Som. Arch. Proc.*, xviii., pt. ii. 103. This may be the Register to which Bale so often refers.

It would seem, however, that this was the very book which was sold in London in 1859 for £141 15s. In it was inserted a letter from Bishop Tanner giving the above facts.<sup>1</sup>

It appears<sup>2</sup> that charters relating to Keynsham, Glastonbury, Wells, Bath, Athelney, and the Hospital at Bridgewater (all of the 10th century) were *penes* J. Hudson Gurney, Esq. Many of these were formerly in the possession of Dr. Cox Macro, and when his collection was sold in 1820 (at which time it belonged to Mr. John Patteson, of Norwich) out of 139 volumes of which it consisted, 41 passed into the hands of the late Mr. Dawson Turner, of Great Yarmouth, and the remainder into the hands of Mr. Hudson Gurney.

We find there were of the ancient classics at Glastonbury, Aristotle, Cicero, Claudian, Horace, Juvenal, Livy, Ovid, Persius, Plato, Sallust, and Vergil; and of later Greek and Latin writers, Augustine, Cornutus, Cyprian, Fulgentius, Orosius, Pliny, Priscian (*Cosmography*, with a Map of the World), Prudentius, Quintilian, Sedulius, Seneca, Synesius and Ulpian.

The following books were in English: Two vols of the Pentateuch, the 3rd book of Orosius, a *Medicinale*, some sermons, a *Passionale Sanctorum*, and a book un-named.

The following were in French: *Liber de capcione civitatis Antiochenae* and *Omeliæ dominicales*.

There were also a *Dictionarium Latino-Saxonicum* and a copy of Orosius in Saxon.

<sup>1</sup> *H. M. C.*, i., App., 102.   <sup>2</sup> *H. M. C.*, xii., App., pt. ix. 105.

## HINTON.

In this Carthusian Priory was:—

St. John's College, Cambridge, MS. E. 22.<sup>1</sup> "Iste libellus constat domui loci dicti de Henton ordinis Carthus. orate, supplico, pro anima patris Johannis Clerk quondam dictae domus monachi et scriptoris hujus opusculi cui nomen intitulatur "Veni mecum in Adjutorium.'" A collection of theological extracts. Vellum, small quarto.

In the collection of the late Sir Thomas Phillips of Middlehill, in Worcestershire, was an Indenture of the year 1343, in which the following books are specified as having been lent by the prior and convent of Hinton to another house:—<sup>2</sup>

Two books of Homilies, to be read in the Refectory.

The four Gospels.

The Meditations of Anselm.

The Enchiridion of St. Sixtus.

A treatise by Peter Cluniacensis.

Life of John the Almoner.

Flores et Magna Glossa Psalterii.

The Meditations of St. Bernard.

Quendam libellum inter Orosium et Augustinum;  
et Templum Dei.

Life of Paul the Hermit.

<sup>1</sup> *Cowie's Cat.*, 1843, p. 48.    <sup>2</sup> Hunter, p. 17.

Excerpta from the Lives of St. Anthony, St. Hilarion,  
and St. Sylvester.

**De orto Pilati.**

Libel. de Manipul. flor.

Dialogus S.S. Gregorii et Augustini.

i Legend, totius anni, abbreviat.

Primar. Ecclesiast. et ii. Primar Puerorum.

A Breviary.

Liber qui sic incipit, "Qui bene praesunt presbyteri."

Stimulus amoris, et multa alia aedificatoria de manu  
Domni Will. de Colle.

There was also probably in the Priory:

**Spenserus, Thomas**, monachus hujus cœnobii.

Comment. in Episto. D. Pauli ad Galatas., lib. i.

Triologue between Thomas Bilney, Hugh Latimer,  
and W. Repps.<sup>1</sup>

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<sup>1</sup> Tanner, 684.

## KEYNSHAM.

At this Austin Abbey Leland noticed the following books :—<sup>1</sup>

**Gulielmus, Praecentor Meldunensis, de miraculis  
D. Mariae.**

**Gulielmus Meld : de gestis pontificum Anglorum.**

**Osberti Cantuar : liber de vita S. Aelphegi.**

**Vita Aldhelmi, eodem, ut arbitror, autore.**

The following books still extant were in this house :—

1.—Bedaе Homeliae, Sermones Augustini, Martini, Faustini, Gregorii, Ambrosii, &c. Folio, vellum, illuminated. "Formerly belonged to Abbey of Keynsham, Gloucestershire (*sic* !), now at Trinity College, Dublin. Press B."<sup>2</sup>

2.—Cod. MSS. J. Mori episcopi Norvic. 499 is an account of the proceedings at the Electio Abbatis de Keynsham in agro Som. temp. Hen. VIII.

<sup>1</sup> *Collectanea*, iii. 65.

<sup>2</sup> *H.M.C.R.*, iv., App., p. 590.



## MONTACUTE.

In this Cluniac Priory Leland noticed only one book,  
viz. :—<sup>1</sup>

**Paschasius** de septem sacramentis.

Boston of Bury mentions the following :—

**Augustinus.**

Super Psalterium Omeliae 205.

Altercatio cum Pascenio.

**Cassidorus.**

Super epistolas Pauli.

**Hugo** [de S. Victore].

Super lamentatione Jeremiae.

**Joannes Crisostomos.**

De compuncione cordis.

**Hugo**, prior of Montacute's, work

1.—*Planctum de excidio Trojae*. was probably in the library. The following copies are extant: MS. bibl. Bodl., *Digby* 166, f. 27; *Digby* 53. MS. Arch. B. 52. MS. Norwic. Mori 177.<sup>2</sup>

2.—Cotton Tib. A. x. 25. "Nomina priorum Montis acuti a Waltero primo Priore ad Robertum Cryche tricesimum octavum" was also probably in the library. [This work is now so damaged by fire and so defective that an accurate description is impracticable.]

<sup>1</sup> *Collectanea*, iii. 155.    <sup>2</sup> Tanner, 419.

Robert Gybbes, the last prior of this monastery, [suppressed March 20, 153<sup>8</sup>,] by his Will dated the 2nd June, 1560, gave to his nephew, Sir Robert Gybbes "my gownes with certain books;" to his friend Mr. Powle, a book named *Cronica Cronicarum*; to his lad, James Kitto, "all such books as I have of Phisicke and Surgery."<sup>1</sup> These books very possibly had been in the library.

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<sup>1</sup> S.A.S.P., xxxviii. 344.

## MUCHELNEY.

Leland does not mention any books at this Benedictine house; the following are from Boston of Bury:—

**Anselm.**

De similitudinibus.

De incarnatione Verbi.

**Ambrosius**

De fide.

De essentia patris et filii.

**Augustinus.**—

Sermo de perjurio.

Sermo ad juvenes.

De excidio urbis Romae.

**St. Dionisius** [Areop.]

De ierarchiis angelica et ecclesiastica.

**Hugo** [de S. Victore].

Didascalion.

**Jeronimus.**

De immensitate et invisibilitate Dei.

Contra Vigilantium de indurato corde Pharaonis.

Sermones.

**Joannes Crisostomos.**

Super Psalmum L<sup>m</sup>

**Joannes Cassianus.**

De x collacionibus.

1.—Harleian MS. 431, f. 31, contains: "Litera domini

Bathon. episcopi directa domino abbati de Michelney suae diocesios qui minis diu absentans a monasterio suo, &c., et ut redeat et ibidem resideat." It is of the fifteenth century, but neither the Abbot nor the Bishop is named.

Several charters are in the Augmentation Office.<sup>1</sup>

Hearne quotes several documents relating to the monastery from two old Breviaries then in the possession of Lord Charles Bruce.<sup>2</sup>

2.—Bodl. Ashmole MS. 189 ii. most probably came from this house.<sup>3</sup> Mr. Madan has given me the following account of it: "This is the second piece of a volume containing four pieces bound together, but otherwise unconnected, including some astrological and religious pieces in English (*e.g.* The Golden Table of Pythagoras, some hymns, &c.). On one page is written in cryptograph: 'Qui scripsit certe Richardus nominatur aperte. Quod si queratur recte Wraxall cognominatur,' and in the same handwriting: 'Dominus Richardus Coscumbe prior de Muchelney est possessor hujus libri.' The same hand probably wrote notes about Thunder on fol. 102, but did not write the rest of the piece. The Prior and Wraxall may be the same person."

<sup>1</sup> Dugdale, ii. 357: these are referred to and extracts given, as also the letter mentioned above, in the *S.A.S.P.*, viii. 76.

<sup>2</sup> Adam de Domerham, lxvii.

<sup>3</sup> Macray, 445.

## TAUNTON.

In the library of this Austin priory Leland noticed :<sup>1</sup>

**Chronicon Ivonis.**

**Philaretus de pulsibus.**

**Theophilus de urinis.**

In Boston of Bury's Catalogue are mentioned :

**Beda.**

Super Proverbia Salomonis, lib. iii.

**Jeronimus.**

Super Daniel.

**Joannes Crisostomos.**

De Compunccione cordis.

Super Psalmum L<sup>m</sup>

**Prosper**

De vita activa et contemplativa.

1.—MSS. *Lambeth* No. 643, art. 13 and 14, are bulls, dated the 4th May, 1499, from Pope Alexander VI. to Prior John of Taunton.<sup>2</sup>

2.—The Rev. T. Hugo,<sup>3</sup> says: "I have in my collection a Psalter, with a litany of the Saints and other prayers, written in the latter part of the 13th century or the beginning of the 14th century, most beautifully executed and undoubtedly by an English scribe. A calendar is prefixed, singularly valuable, together

<sup>1</sup> *Coll.*, iii. 260.    <sup>2</sup> *S.A.S.P.*, vol. ix. 59.    <sup>3</sup> *Idem*, 80.

with the litany, for the number of English Saints which it records. Nearly at the end of the book . . . is an illumination consisting of a scroll on which is inscribed, 'Jon Taunton MS.' It is not unlikely that this charming volume, unless it were the work of the famous Abbot of Glastonbury himself, . . . was produced in the scriptorium of Taunton Priory."

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## WELLS.

We feel a peculiar and pathetic interest in the library of the secular canons of what is the cathedral church of the See. It has had a continuity which unfortunately not one of the other houses here dealt with can claim : even here indeed the continuity is rather of the body than the soul ; for though the building remains, the books are gone with but few exceptions, which will be mentioned later.<sup>1</sup>

As elsewhere, the books were probably in very early days scattered about the building ; when they were collected together, Canon Church conjectures<sup>2</sup> that they were kept in the eastern aisle of the north transept, and that a door from this led directly into the choir. In 1297 it was ordered by the Chapter<sup>3</sup> that the two doors de la Karole<sup>4</sup> on either side of the choir be open from the first stroke of matins, until at the third striking the door of the choir is opened. That the said door be always closed by day because of the way the books of the church are knocked about by visitors,<sup>5</sup> and that the laymen may be prevented from hearing the secrets of the Chapter.

<sup>1</sup> An interesting note by Leland on the books is given later, *sub Dymmok*, p. 118.

<sup>2</sup> *Church of Wells*, 326.      <sup>3</sup> *Hist. MSS. Comm. Wells*, 76.

De la Karole. Ducange says this means a place enclosed by partitions or screens.

<sup>5</sup> *Propter concultationem librorum ecclesie que fit per extraneos.*







*The Library, Wells Cathedral.*

The books seem to have been kept in this same place until 1407, when, according to Leland,<sup>1</sup> Bishop Bubwith "made the est part of the Cloyster with the little Chapel beneth and the great Librarie over it, having twenty-five windows on each side of it." And there it is to this day, a most delightful room—the cases between the windows, as described on p. 16, the bars for the chains to travel on still on the cases, but the chains are now hanging on the wall.

During the time of Bishop Adrian de Castello many of the muniments of the Cathedral of Wells appear to have been lost. In the extracts from the register of his episcopate, contained in the Harleian MS. 6966, we read: "Excommunicatio in eos qui Munimenta, Registra, et alias Scripturas publicas ex Archivis domini episcopi furto abstulerunt, Sept. A.D. 1515." [Excommunicated be those who have by stealth stolen from the archives of the Lord Bishop muniments, registers, and other public documents, Sept. A.D. 1515.] We have Wharton's authority also for the fact that they again suffered in the Duke of Monmouth's rebellion, A.D. 1685: "Nuper enim direpta sunt, et impio furore mutilata ac discissa a schismaticis in rebellione Somersetensi anno 1685 mota."<sup>2</sup> [Of late they were plundered, and in impious fury mutilated and torn in pieces by the schismatics in the rebellion in Somerset in the year 1685.]

On the 1st July, 1685, is the following<sup>3</sup>:—"Note

<sup>1</sup> *Itinerary*, iii.

<sup>2</sup> Dugdale, ii. 284.

<sup>3</sup> *Hist. MSS. Comm. Wells*, 264.

made between the hours of four and five p.m., in the Chapter House, where there were present T. Holt, the Chancellor, and N. Nebbert, notary: 'The Civil War still grows, this Cathedral Church has suffered very grievously from the rebel fanatics, who have this very morning laid hands upon the furniture thereof, have almost utterly destroyed the organ, and turned the sacred building into a stable for horses;' and on the 7th January, 1685, it was ordered by the Chapter "that the library be repaired and beautified out of Dr. Busby's legacy as he desired."

A considerable number of fine and rare books were uninjured, however, and are still in the Library, but none of them appear to have been given until after the dissolution, so do not come within the purview of this paper.<sup>1</sup>

It is a curious fact, that although practically all the books which were in the library before the dissolution are gone, yet there are still preserved three most remarkable and interesting books, of great antiquity. They were probably saved through not having been kept in the library; they are called *Liber Albus* i.; *Liber Ruber* ii.; *Liber Albus* iii.<sup>2</sup>

1.—*Liber Albus* i. is a folio volume of 299 parchment leaves, bound in boards covered with rough white vellum: the early part of it was written in the reign of

<sup>1</sup> For these see Botfield, *Notes on the Cathedral Libraries of England* (1849), p. 417.

<sup>2</sup> *Hist. MSS. Comm. Wells*, from the preface to which the following descriptions of the three books are taken.

Ed. I. or possibly Ed. II.; the earliest entry is of the reign of Edward the Confessor, and the last belongs to the year 1393: the information scattered throughout its 1,200 documents and upwards is of the most varied character, touching upon civil and ecclesiastical history, ritual, architecture, manners and customs in general, as well as upon the history of Wells itself. There are also in this volume copies of the Great Charter, the Charter of the Forests, the Statutes of Merton, Windsor, Kenilworth, Marlborough, and Westminster, and of the guaranty given by Edward, son of Henry III., to Humphrey de Bohun and his party.

2.—*Liber Ruber* ii. is a smaller volume, partly vellum, partly paper, bound in boards and red leather; the vellum part being probably older than *Liber Albus* i. Its contents are of much the same nature, and in both there are some good examples of early caligraphy.

3.—*Liber Albus* iii. is a fine large volume bound in white, written in the first part of the fifteenth century, and contains 456 folios and about 900 documents. The contents of this book also are very varied. Papal bulls, Saxon and later charters, ordinary business transactions, establishment of chantries and vicarages, the regulation of services, perambulation of the forests of Somerset, early customs of some of the Chapter manors, choice of representatives for Parliament and Convocation, manumissions, etc., are all mixed up together, with here and there examples of the use made by the Chapter of the power of excommunication which had been granted to it by Bishop Savaric as a measure of police in its own properties. Some of these are very curious, as

when, in 1379, certain unknown poachers of North Curry are denounced in all the churches round with bell, book, and candle; or as when one R. Gyan, also of North Curry, in 1339, has to submit to eighteen processional whippings on six several Sundays in the Cathedral, and to a similar course of discipline on other six Sundays in his own parish church.

Several of the Saxon charters are copied out in full in the *Hist. MSS. Comm. Report*, as they differ from the copies in the *Codex Diplomaticus*, and one not having been previously printed: a will made by St. Hugh of Lincoln in the time of his exile in 1212 is copied at full length, showing that the copy in Collinson's *Hist. of Somerset* is imperfect.

From these books several of the following notes in the Wells Library are taken.<sup>1</sup>

In 1298, the Chapter orders "the Ordinale to be corrected and emended, and then illud et Martylogium dupplicentur propter pericula que poterunt evenire." In order to remove all reason for discord in the singing, the Antiphonaria, Gradualia, and Troperia are in the like manner to be revised.<sup>2</sup>

As evidence of the care taken of the books, we find<sup>3</sup> that it was necessary for the Bishop to ratify the allow-

<sup>1</sup> In *Liber Albus* iii. will be found (No. 683) the extremely interesting Pardon, dated 24th Aug., 1468 (see p. 184 of the *Hist. MSS. Comm. Report*), from the benefit of which several persons named are excluded: amongst whom is Thomas Malorie, miles, who is suggested to be the reducer of the *Morte D'Arthur* into English (see *Athenæum*, No. 3,585, 11th July, 1896). The allusion may be pardoned.

<sup>2</sup> *Hist. MSS. Comm., Wells*, p. 109.      <sup>3</sup> *Id.*, 91.

ance made by the Dean and Chapter of the use of candles for reading in the choir during the night, and also of the use of books there in the daytime. [Aug. 1, 1323.]<sup>1</sup>

According to Giso, Duduc Bishop of Wells, who died in 1050, gave many books (*plurimos libros*) as a death-bed legacy to the church.<sup>2</sup>

On August 4th, 1291, the Dean and Chapter acknowledged the receipt of the following books from the Dean of Sarum:—<sup>3</sup>

Hugh de Sacramentis :

The books of **Bede** de Temporibus ; which books the said Master S. had sometime before received on his request, in accordance with a pledge in writing which [had been given] to Walter of Marlborough, clerk, and by him transferred to the said Master S.] : “ quos quidem libros, idem Magst. S. aliquando precario acceperat per literatoriam cautionem que Waltero de Merleberge clerico . . . fuerat dicto Magr<sup>s</sup> S. per eundem deferenda.”

The Dean and Chapter receive from him also, at the same time, the following books, as a legacy from John dictus ffortis, formerly Chancellor of Wells:—

**Augustine** de civitate Dei, in one volume.

His epistles, in another volume.

{ Librum Damasceni et  
Speculum **Gregorii**, cum multis aliis libris  
**Augustini** in tertio volumine comprehensis.

<sup>1</sup> These two references are given here “*exempli gratia*” ; several of a similar character and relating to service books are given in Appendix B.    <sup>2</sup> “*Historiola*” (*S.A.S.P.*), xii. 150.

<sup>3</sup> *Hist. MSS. Comm., Wells*, p. 72.

Another compact for book-borrowing is contained<sup>1</sup> in an Indenture, partly mutilated, made at Wells in the year of Henry VI., between John Stafford, Bishop of Bath and Wells, and the Dean and Chapter of the church of Wells, whereby the Dean and Chapter deliver to the said "Father ten books, for his use for life," one called

"Policronicon"; one called

"Pom . . .";<sup>2</sup> one called

"Casum Beurnium" (to all appearance); one called

"Hugo super Decretis"; one called

"Johannes Andreae super Regibus," which is called Novella; also a book called the "Second Part of Hostiensis"; a book called "Hostiensis Summa";

A book of the Decretals; and a book of the Apparatus of John "de Deo Uno," with the "Quaestiones Bartholomaei Bricsensis" in the same;

which books the said Reverend Father had lately delivered to the Dean and Chapter. The Bishop is to retain them for life, and after his death they are to revert to the Dean and Chapter.

From an Indenture, on paper, dated the 7th year of Henry IV., between the Dean and Chapter of the Cathedral Church of Wells, and Walter Wyncaulton, Canon and Prebendary of Warminstre and Luxevyle,

<sup>1</sup> *Hist. MSS. Comm. Rep.*, iii., Appendix, p. 362.

<sup>2</sup> Mr. H. R. Plomer, *Bibliographica*, iii. 146, says, "This may have been a copy of the *Pomerium Spirituale*."

it appears that the said Walter gave to the Perpetual Vicars of the Church and Common Hall, at Wells (*inter alia*), one Missal.<sup>1</sup>

In the possession of the Dean and Chapter is a copy of the Canons of the Council of Constance (A.D. 1414) promulgated under Pope Martin V., as affecting the English nation, and inserted in the Book of the Chancery of the Apostolic See. "Given at Florence, A.D. 1419 on the 17th day of the month of April." On vellum, and in good preservation.<sup>2</sup>

Also in the possession of the Dean and Chapter is a small folio paper volume, in its original boards, covered with old calf and with clasps now broken; it is probably of the time of Edward IV., and apparently was known as the *Liber Proc.*, "*Book of Procurations.*" It contains forms of Presentations, Collations, Resignations, and various formal matters that were then applicable to the business of this particular diocese. It is in singularly fine preservation.<sup>3</sup>

In the Bishop's Registry is a small folio volume in very old limp vellum; written mostly in the reigns of Edward I. and Edward II., though there are entries of the years 1510 and 1597; it contains Charters, Customals, and Perambulations of the Somerset Forests.<sup>4</sup>

John Harewell, Bishop 1366, gave to the church a Missal which cost £20.<sup>5</sup>

<sup>1</sup> *H.M.C. Rep.*, iii., App., p. 359.    <sup>2</sup> *Id.*, 360.

<sup>3</sup> *H.M.C. Rep.*, i., App., p. 94.

<sup>4</sup> *Hist. MSS. Comm. R.*, i., App., p. 93.

<sup>5</sup> Dugdale, *Mon. Aug.*, ii. 279.



Ralph Erghum, Bishop 1388, gave to the church a Missal which cost £22.<sup>1</sup>

Boston of Bury noticed only two books at Wells :

**Beda.**

De metrica arte.<sup>2</sup>

**Jeronimus.**

Super Daniel.

Leland noticed the following books :<sup>3</sup>

Architrenius **Joannis Hawillensis** cum commentariis.<sup>4</sup>

**Beda** de arte metrica ad Cuthbertum.

**Alexandri Necham** Mythologia.

**Dantes** tralatus in carmen Latinum.<sup>5</sup>

**Terentius** pulcherrimus.

Liber Ermeneuticon.

Interpretationes **Eucherii** de nominibus Hebraicis.

Ortographia **Beda**e. Ibidem de numero juxta Latinos ac Graecos.

<sup>1</sup> Dugdale, *Mon. Aug.*, ii., 279.

<sup>2</sup> This is also in Leland's list below.      <sup>3</sup> *Coll.*, iii., 262.

<sup>4</sup> This, Hautville's only known work, is a long poem satirizing the vices and miseries of his age (fl. 1184). It is a work of considerable literary merit. See the interesting article, *Dict. of Nat. Biog.*, vol xxv., p. 172.

<sup>5</sup> The occurrence of this book is most interesting, and an occurrence either in the original or translated, rare if not unique in the annals of English monasteries. (The translation was probably that of Matteo Ronto, a monk of Oliveta, who died in 1443.)

Mythologicon libri quatuor **Joannis Saresbiriensis**.

**Rabanus** de naturis rerum ad Lodovicum regem.

**Proterii**, Alexandrini episcopi, de quaestione Paschali, libellus ad Leonem, Ro. episcopum.

**Isidorus** de temporibus mundi.

**Isidorus** de natura rerum.

Chronica **Hermann**i ab initio mundi ad annum domini CCCXLIX<sup>m</sup>.

**Gulielmi**, cantoris Malmesburiae, libri 4<sup>or</sup> de miraculis divae Mariae.

Chronica **Gulielmi Neoburgi**.

Chronica **Walteri de Gisburn** à Gulielmo ad Edwardum primum.

Liber **Thomae Bekingtoni**<sup>1</sup> de jure regis Angliae ad regnum Franciae.<sup>2</sup>

Dialogi **Gregorii** Saxonice.

Sermones **Alfrici** Saxonice.<sup>3</sup>

Sermones **Leonis Papae**.

Chronica **Martini** poenitentiarii.

<sup>1</sup> Leland, *Comm.*, 447 *seup*: "Sic rem literariam fovit, juvit, auxit quoque, ut diceretur sui temporis Mecaenas. Sentit, sentietque novum Isiaci collegium ejus singularem erga literas amorem. Idem quoque sentit Balneodunum."

<sup>2</sup> Copies of this work are extant, MS. Ashmol, 1114; MS. Cotton. Tib., B. 12.

<sup>3</sup> Leland (*Comm.*, 169) mentions three persons of this name and says: "Grammaticen et ipse in gratiam studiosae pubis Latino-Saxonicam scripsit; opus, ut tum quidem videbatur, & doctum & utile. Sed quod speravit ille apud seros nepotes de nominis sui fama, tantum abest, ut hac nostra aetate sit consecutus, ut ejus opusculum pulvere obsitum in aliquot deliteat bibliothecis. Non ausim asserere hunc esse *Alfricum*, cujus doctae Conciones, lingua Saxonica scriptae, in Fontana extant bibliotheca."

Prognosticon Juliani, episcopi Toletani, de futuro seculo.

Dockyngton super Deuteronomium, Job, & Lucam.

Richardus Hampole super Psalterium. [*Magna spiritualis suavitatis jucunditas.*]

Henricus de Hassia super dominicam orationem.

Joannes Waldeby super orationem dominicam, salutationem ang. et symbolum.

Sermones Roberti Holcot de temporibus & sanctis.

Repyngton super evangelia dominicalia.

Utrethus, monachus Dunelmensis, de officio sacerdotali & regali [*Sicut ex duobus, spiritu scilicet & corpore*].

Rogeri Dymmok determinationes, Richardo II<sup>o</sup>. dedicate.<sup>1</sup>

Wydford contra haereses exortas tempore Richardi 2<sup>i</sup> ad archiepiscopum Cantuar.

Determinatio magistri Sharpe de sacramento altaris. [*Multorum tam laicorum quam clericorum.*]

Guilelmi Wydford Franciscani tres tractatus de dominio civili contra Wiclevum.

<sup>1</sup> See *Comm.*, 387: "Cum aliquot abhinc annis essem Glessoburgi Somurotrigum, Fontanetum divertebam, ut aliquid penitioris antiquitatis eruerem. Intravi igitur bibliothecam, quae ab episcopis & canonicis ejusdem urbis non parvo librorum numero olim magnificentissime perornata fuit, ubi immensos venerandae antiquitatis thesauros inveni: nempe Eucherii librum de Interpretationibus Nominum Hebraicorum, Proterium Alexandrinum de Quaestione Paschali, librum Hermeneuticon incerto autore, Rabanum de Naturis Rerum, Isidori etiam librum non indoctum eodem titulo, ut alios multos brevitatis studio omittam. Sed et ibidem recentioris memoriae autores celebres quidem reperi; inter quos enituit Dymmochus, qui edito libro pugnae, quam contra Wicoclivum prospere gessit, modum et rationes omnes Richardo secundo, Anglorum monarchae, declaravit."

**Nicolai Radclyf**, monachi S. Albani, determinationes de Eucharistia.<sup>1</sup>

**Wallensis** colloquium [Cum doctor, sive predicator evangelicus.

**Hexameron Linconiensis**.<sup>2</sup>

**Linconiensis** de cometa.

**Linconiensis** super 4<sup>or</sup> evangelia.

**Nottingham** super evangelia.

**Herveus**, Dolensis ecclesiae monachus, super epistolas Pauli.

**Gorham** super Psalterium, Marcum, Matthaeum, Lucam, Joannem, super epistolas Canonicas, Apocalypsim, & Ecclesiasticum, super epistolas Pauli et actus Apostolorum.

**Joannis Chaundelarii**, cancellarii Wellensis, Apologeticus de statu humanae naturae ad Thomam Bekingtonam, episcopum Bathon.

Ejusdem orationes de laude Baiarum & Fonticulorum civitatum.<sup>3</sup>

<sup>1</sup> See *Comm.*, 396: "Quorsum haec? certe non alio quam ut ostendam Radoclivum non majorem ex studiis suis voluptatem, quam rem publicam utilitatem accepisse. Namque cum vidisset perfidum Wicocliivi de eucharistiae sacramento dogma in lucem prodiisse, non putabat satis esse, quod sibi saperet, nisi plebem etiam indoctam, & vulgus literatorum (illam frequente divini verbi declamatione, hunc edito per dialogos invictae veritatis libro, cui titulus erat Viaticum salubre animae immortalis) à tanta & tam periculosa peste averteret. Haec ego Fontaneti Somurotrigum, cum nuper inter veterum autorum thesauros versarer, de Radoclivio didici."

<sup>2</sup> *I.e.*, Bishop Grosteste.

<sup>3</sup> Hunter, p. 27, says of this that "not even a fragment or quotation is known to exist;" but it would seem to be the same work as that edited by the Rev. G. Williams, and printed xix. ii. 99 *S.A.S.P.*, from a MS. in the library of Trinity College, Cambridge, evidently the very copy seen by Leland containing a beautiful portrait of Bishop Beckington. There seems some uncertainty as to Chaundler's Christian name. See Tanner, p. 171 n. Cave and Wharton say: "Joannes rectius Thomas," as he is called in the MS. referred to [See frontispiece].

Ejusdem 4<sup>o</sup> epistolae de laude Thomae Bekingtoni,  
episcopi Bathon :

Ejusdem aliquot opuscula, continentia laudes et  
celebria facta Gulielmi Wycham, episcopi Winton.<sup>1</sup>

[Scripsit (ut illa ferebant tempora) docte et carmine  
et prosa. Floriut circa tempora Edwardi 4<sup>t</sup>]

The following books still extant are recorded to have  
been or were probably in the library :—

1.—**Agnell** [Thomas] archidiaconus Wellensis  
scripsit volumen sermonum.

[MS. Bodl. *Laud* F. 63.<sup>2</sup>]

2.—**Beckington** [Thomas] Ep. Wellen.

Sermones aliquot lib. i.

[MS. Lambeth ccxi.]

Liber epistolarum quem Whartonus vidit bibl.  
Lambeth.<sup>3</sup>

3.—**Buttonius** [Johannes]. Scripsit,

Summam quandam.

[MS. Cantabr. in Coll. Corp. Christi cit.  
Pitseo.

4.—**Chaundler** (Candlerarius) Joannes or according  
to Cave and Wharton, Thomas.

<sup>1</sup> A MS. of this work under the title "De rebus a Gulielmo Perotto alias Vichamo episcopo Ventano, gestis libelli aliquot" is at New College, Oxon.

<sup>2</sup> Tanner, 13.

<sup>3</sup> Tanner, 84, and the references there given. See also Leland's list above.

<sup>4</sup> *Id.*, 144.

Epistolarum libellus.<sup>1</sup>

Allocutiones duae.

Oratio qua respondet Cornelii Vitollii orationi  
primae.<sup>2</sup>

5.—Boethius de consolatione philosophiae,  
translated from English into Latin.<sup>3</sup>

6.—**Banister Gul.** edidit.

Prophetias quasdam.

[MS. penes Hen. Worsleium. Tanner, p. 72.<sup>4</sup>]

7.—**Erghum, Radulphus**, Bp. Bath and Wells.

Repetitiones in Rubricam et, De testibus.

[MS. olim in bibl. reg. Westmon.<sup>5</sup>]

8.—**Gilbertus, Thomas.**

Summa Sermonum quae dicitur Summa abstinentiae.

[MS. Bodl. Sup. D. i. Art. 8.<sup>6</sup>]

<sup>1</sup> Leland says (*Comm.*, 457) of this volume as of those mentioned in the list above: "The original copies themselves are still in the Wells library, bound in rough silk, coloured in gold and red very beautifully." ["Extant archetypi ipsi in Fontanensi bibliotheca, serico villosa vestiti, auro & minio pucherrime picti."] Tanner, p. 171, says "inter epistolas MSS. Thomae Beckington in bibl. Lambeth extant epistolae vi. Thomae Chaundeler Wellensis cancellarii ad Bekintonum." In MSS. Cotton *Titus* A. xxiv.: "extant Thomae Chaundleri Cronica brevis de ortu vita et gestis Willelmi Wickam lib i. praemissa meditatione interna."

<sup>2</sup> Leland (*l.c.*) merely says that this volume "extat," and calls Vitollus "praelector in Novo Collegio Isidis Vadi."

<sup>3</sup> In MS. Harl. xxxiv. A. 4 "extat versio Boëthii de consolatione philosophiae Anglica cujus margini textus Latinus manu Thomae Chaundleri cancellarii Oxon. et Wellensis apponitur." Tanner, 171.

<sup>4</sup> Leland, *Coll.*, ii. 510, says ex Scala Cronica "William Banestre & Thomas Erceldoune, whos wordes were spoken yn Figure, as were the Propheties of Merline."

<sup>5</sup> Tanner, 263.      <sup>6</sup> *Id.*, 317.

9.—**Giso.** Episcopus Wellen.  
 Historiola de Primordiis Episcopatus Somersetensis.<sup>1</sup>

10.—**Sperte, Thomas.** Cancellarius Wellen.  
 De decimis opusculum.  
 [MS. bibl. reg. Westmon.<sup>2</sup>]

11.—**Gunthorpe, Joannes,** decanus Wellen. According to Bale<sup>3</sup>: "In Wellia . . . reliquit."

Epistolas ad diversos.

Orationes elegantes &

Diversi generis carmina.

According to Tanner,<sup>4</sup> the last-mentioned book, as also

Orationes quaedam Legatinae.

Rhetorica.

Dialectica &

Annotationes quaedam criticae in verba quaedam apud poëtas citata,

Were in MS. Bodl., NE. F. ii., 20.<sup>5</sup>

12.—**Hemingford, Gualterius.**

Anglorum res gestas—ab Gulielmo Nortomanno ad tempora Ed. I.

Leland says:<sup>6</sup> "Hanc ego 'nuper' historiam Gisloburnae Cliviensium sedulo quaesivi, non tamen

<sup>1</sup> See S.A.S.P., xii. 150. Printed in Mr. Hunter's *Ecclesiastical Documents*, by the Camden Society.

<sup>2</sup> Tanner, 684. <sup>3</sup> viii. 42. <sup>4</sup> p. 364.

<sup>5</sup> Several books which belonged to Dean Gunthorpe are extant; but, as he seems to have had a library of his own, they are referred to later, p.

<sup>6</sup> *Comm.*, p. 305.

inveni; alias semel vidi in Fontana, sive Wellensi bibliotheca."

MS. extat in Coll. S. Trin. Cant. et Londini in officiis Armorum Norf. 13 et in bibl. Cotton. *Nero*, D. ii. ac in bibl. C.C.C. Cantab lx. et pense Thom. Gale.

13.—**Petyt, Gulliellmus.**

De Anglis historiam, quam nuper in Fontana alias Wellensi bibliotheca reperi.<sup>1</sup>

[MS. in coll. C.C.C. H. vi.<sup>2</sup>]

14.—**Carta.** Scripta est haec Carta à Gisone episcopo 20 May, 1065.

[MS. Cotton., *Tib.* E, viii.]

15.—**Statuta Decani et Capituli ecclesiae Wellensis.**

A.D. 1241—1351.

[MS. Harl. 1682.]

16.—**Statuta Decani et Capituli ecclesiae Wellensis**

A.D. 1369.

[Cod. MS. Henrici Worsleye 63.]

17.—**Exemplar chartae Regis Edwardi Confessoris Episcopo et ecclesiae Wellensi datae.**

[MS. Cotton. *Julius* D. viii., 74.]

18.—**Gratia facta per Joannem Papam D. Thomae de Trillak de canonicatu et praebenda in eccles. Wellensi, una cum executoria et processu.**

[MS. Cotton. *Vitellius*, E. iv. 17.]

The following books not known to be extant were very probably in the library:—

**Beckington Thomas.** In epistolas Petri Blesensis lib. i.

<sup>1</sup> Leland, *Comm.*, p. 203.    <sup>2</sup> Tanner, p. 595.



**Viduus Robertus.** Sub-Dean of Wells.

*Carmen* &

*Epigrammata*.

Leland says: "A book of Epigrams by Viduus is extant, which I came across in a most happy manner. John Redman, a man accomplished in all good arts and eloquence, had acquired somewhere a MS., in which were two books, *Tiburtinarum Lucubrationum*, dedicated by Robert Fleming, protonotary and dean of Lincoln, to Sixtus the Roman Pontiff. Annexed to these was the "*Querela Bacchi*," on a vine despoiled by a goat, written by John Phreas and dedicated to Tiptoft, Earl of Worcester.

"The *Epigrammata* of Viduus followed, and, if I remember rightly, his *Carmen*, in which he compared Edward the Black Prince with Hector so charmingly, elegantly and skilfully as easily, it seems to me, to have acquired a wide reputation for beauty and grace, as well indeed as of majesty."<sup>9</sup>

19.—In the Episcopal Registry are preserved (amongst others) the registers in twelve vols. from 1316 to 1534

<sup>9</sup> Leland, *Comm.*, 486: "Extat libellus *Epigrammatôn* Vidui, in quem casu hoc plane opportunissimo incidi. Joannes Redomanus vir ad bonas artes omnes et eloquentiam natus, comparaverat sibi alicunde exemplar manu scriptum, in quo duo *Tiburtinarum Lucubrationum* libelli, à Roberto Flemingo, protonotario et decano Lindocollino, Sixto, pontifici Romano, dedicati, apparebant. Adjuncta erat *Querela Bacchi* ob vitem à capro derosam, scripta quidem à Joanne Phrea, dedicata vero Tiptoto, comiti Brangoniano. Sequebatur ibidem Vidui *Epigrammata*, & si recte memini, *Carmen* ejusdem, quo Eadveardum Nigellum principem cum Hectore, tam venuste, tam eleganter, tam dextere etiam confert, ut omne veneris, leporis, denique & majestatis punctum mihi quidem facile tulisse videatur."

(after which there is an intermission of some years): these record institutions, ordinations, elections, and matters of ecclesiastical discipline.<sup>1</sup>

20.—There is also in the library of the Cathedral a fragment of a book in small quarto of the 10th or 11th century treating of monastic regulations: it is in Latin with a translation in Saxon: it is suggested to be a fragment of the rules of St. Benedict: the translation is probably that by Ethelwold, Abbot of Abingdon and Bishop of Winchester, a copy of which is to be found in Cotton. MS. *Faustina* A. x.<sup>2</sup>

21.—There is, *penes* Mr. Serel, a large quarto thin paper volume containing various proceedings in connection with the discipline of the Vicars "Choral of the Cathedral Church," probably made under the supervision of Bishop Bekynton in the 15th century; but it contains entries as early as 1393.<sup>3</sup>

There is only one classical writer mentioned in our lists of Wells—viz., Terentius; but it is abundantly certain that there were many works of classical writers there.

There were copies of Gregorius, Aelfric and a fragment of the Rules of St. Benedict in Saxon, and *Boethius de consolatione philosophiae* translated into English.

<sup>1</sup> *H.M.C., Rep. i., App., p. 92.*

<sup>2</sup> *Id.*, p. 94.      <sup>3</sup> *Id.*, p. 93.

## WITHAM.

"When St. Hugh (in about 1181) had finished building this, the first Carthusian house in the kingdom, he bethought himself of books, and on one occasion mentioning his lack of them and of parchment for copying to the King (Henry II.), the latter gave him ten marks to purchase skins—the Prior having modestly said that one would do for some time—and promised also to give him a Bible. Henry, mindful of his word, looked about where he might lay his hands on the best Bible. It so happened that the monks of St. Swithun's, Winchester, had just made a magnificent copy to read at their meal times. The Prior, being summoned to give it up, whether he would or not, was obliged to obey and accept a promised gift in place of it. St. Hugh on receiving it was delighted with the beautiful volume; but, later, when entertaining a monk of Winchester at Witham, he came to learn how the King had beguiled St. Swithun's Monastery of it, and though his guest protested that he and his brethren were glad that so holy a man should have it, he insisted on returning it, thinking how grieved they really must have been to part with their costly handiwork, and the monk went back to his own house not more rejoiced at his regained possession than at the courtesy and neighbourly love of his late host."<sup>1</sup>

<sup>1</sup> Miss Thompson, *Somerset Carthusians*, p. 59.

Adam the Scot, a Premonstrant, and the author of numerous theological works, appears to have lived for many years at Witham, and copies of his works were probably there, though we have no record that this was so.<sup>1</sup>

1.—MS. Bodl. 801 is a miscellaneous collection of theological pieces, beginning with the "Summa Clericorum," written early in the 15th century in England. In it is written: "Liber Domus beate Marie de Witham ordinis Carthusiani ex dono magistri Johannis Blacman." Later in the 16th century: "Stephanus Batmanus hujus libri possessor."<sup>2</sup>

2.—Magdalen Coll., Oxon, MS. 191: "Olim conventus de Witham ex legato Andreae Holes, postea coll. Magd. ex dono Arthuri Throkmorton, militis 1626." The volume is a vellum MS. folio, written by Jo. Baert in 1440, of the "Summa de casibus conscientiae of Bartholomæus de S. Concordio, of Pisa." Bequeathed to Witham Priory in 1477 by Andrew Holes, Archdeacon of Wells.<sup>3</sup>

3.—MS. *penes* Sir W. Cope, Bart. A vellum folio of the 12th century; very beautifully written. *Petri Cassiani Destinctionum Theologicarum pars secunda*. It has the note: "Liber ecclesie Dei et beate Marie de Wytham ordinis Carthusiane."<sup>4</sup>

4.—MS. formerly *penes* Earl of Ashburnham, about to be sold in London: "Preces pia. Meditationes

<sup>1</sup> *Id.*, p. 71.

<sup>2</sup> From a note supplied by Mr. Madan.

<sup>3</sup> H. O. Coxe, *Catalogus*. . . . *Oxoniensibus*.

<sup>4</sup> *Hist. MSS. Comm. Rep.* iii., 242.

beati Augustini de spiritu sancto, orationes, sermones et alia."

This is a quarto MS. on vellum of the 15th century, bound in dark Russian leather. At the foot of 132b is written: "Liber iste pertinet domui Salutationis Matris Dei prope Londinias juxta Smyffeld quem dominus Wilhelmus Rolbst attulit secum ad domum de Witham per licenciam Reverendi patris dompni Willelmi Tynbyth prioris tunc existentis . . . . Carthusienses ibi . . . ."

At fol. 135b: " . . . Liber iste pertinet domui Salutationis matris dei ordinis Cartusiensis prope Londonias juxta Smyffed." According to Dugdale, vi. 9, William "Tinbigh" was prior of the Charterhouse from 1499—1529.<sup>1</sup>

5.—Also *penes* Earl of Ashburnham: "Ranulphi Higden, monachi Cestrensis, Polycronicon ab origine mundi ad annum Christi 1353 in semptem libris ab eo compilatum, cum anonymi continuatione ad annum 1420."

A folio MS. on vellum of the 15th century, bound in crimson morocco. At the top of the first page are the royal arms quarterly, France and England, and each book has an illuminated initial, with the arms of Eton College, and a marginal ornament in gold and colours. There are ten leaves preceding the beginning of the book. On the second of these is a genealogical tree of the descendants of Edward III. down to Henry VII.; then follows an alphabetical index occupying six leaves and part of a seventh; then a genealogy and short account of the Kings of England from Egbert to

<sup>1</sup> *H.M. Comm. Rep.*, viii., App. pt. iii., p. 103.

Edward IV., with pen-drawn portraits of some of the kings and a view of Windsor Castle.

At the foot of the first page of the Chronicle is the inscription : "Liber domus beate marie de Witham ordinis Carthusiensis ex dono m. Johannis Blacman."<sup>1</sup>

The following books still extant were very probably in this house :—

6.—Cottonian MS. *Vespasian* D. ix. It is a small volume containing amongst other works a fragment bearing on the history of Witham. The unknown author knew and referred to the works of Adam the Scot, as contained in two great volumes, entitled : *Sermonarii Magistri Adami*.<sup>2</sup>

7.—Stone [Gilbert de]. *Epistolae*, dedicated to Jo. Langryshe, prior of Witham.

MS. Cotton. *Vitellius*, E. x. 17.

Bibl. publ. Oxon : Super D. i. 123.<sup>3</sup>

Boston of Bury, noticed the following books in this house :—

Anselm.—De. xiv. beatitudinibus.

Alex. Nequam.—Super mulierem fortem lib. iii.

Petrus Blesensis.—Epistolarum cxlv. lib. i.

Ambrosius.—Super Lucam. lib. iv.

De laudé viduarum.

De lapsu virginum.

Ad virginem lapsam.

<sup>1</sup> *H.M. Comm.*, viii., App., pt. ii., p. 105.

<sup>2</sup> Miss Thompson, *l.c.*, 72.      <sup>3</sup> Tanner, 693]

De morte vel excessu fratris.

Super Matheum.

**Augustinus.**—Super genesim ad literam.

De spiritu [et] anima [ad] Marcellinum.

Questionum lib. vii.

Super psalterium Omel. 205

Meditationes.

**Bernardus.**—Super cantica canticorum.

De precepto et de dispens[at]ione].

De amore Dei.

De vi verbis Domini in cruce.

Sententie contemplative.

**Cassiodorus.**—Super psalterium.

**Gregorius** [magnus].—Speculum.

**Hugo** [de S. Victore].—De arra anime.

De anima Christi.

De claustro materiali.

De claustro spirituali.

De vanitate mundi.

**Jeronimus.**—Super Matheum.

Super Marchum.

**Joannis Crisostomos.**—Super Matheum.

**Innocentius III.**—De miseria condicionis humane.

**Leo II.**—[Opera Sancti Leonis. Epistole, Sermones].

**Origines.**—Super Matheum.

**Paschasius.**—De corpore et sanguine Domini.

**Radulphus** [Flaviacensis].—Super Matheum.

**Ysidorus.**—Sinonima.

## DEAN GUNTHORP.

The only private collection of books of which we have any particulars is that of Gunthorp. The following books are extant, and known to have belonged to him:—

1.—Cotton. *Tiberius*, A. ix., is a 13th century folio on vellum, with initials in red and blue. It contains the "Prophecies of Merlin:" both those of Merlin Ambrosius and those of Merlin Sylvester (in Latin), standing first in a collection of the minor works of Ralph de Diceto, etc., which is here followed by the Annals of Osney, written in one hand to the end of 1233 and continued in several hands to 1347. These works are bound up with 14th century lives of the Abbots of St. Augustine's, Canterbury; and a few miscellanea, including a prophecy of Merlin on the six successors of King John, in French prose. At the foot of f. 2 is written: "Liber Joannis gunthorp [ob. 1498] decani ecclesie cathedralis Wellensis emptus apud Westmonasterium viii<sup>mo</sup>. Junii, anno domini 1493, de J. Barrett librario pro xs. solutis."<sup>1</sup>

2.—Camb. Univ., Ff. vi. 20, Biblia. vulgata sancti Hieronymi: vellum, 12mo., 15th century. It has the following inscription on f. 452: "Hunc librum contulit Magister Willelmus (*sic*) gunthorp decanus de Wels collegio Jhesu<sup>2</sup> sub hac condicione ut aliquis predicatus

<sup>1</sup> Ward, *Cat. MSS.*, i. 294.

<sup>2</sup> Jesus College was founded in 1496, only two years before Dean Gunthorp's death.



haberet usum et per unum ad alium transferatur ita quod semper esset in usum socii vel discipuli dicti collegii."

On f. 1 is the name Matth. Saunders.

3.—**Camb. Univ. Mm. iii. 4.** A Latin version of the *Odyssey*, beginning "Virum mihi pande, musa . . ." and ending "Mentori assimilata atque quidem corpore atque voce." Paper, folio, 15th century. The following inscription is on a blank leaf at the end: "Liber magistri Johannis Gunthorp decani ecclesie cathedralis Sancti Andree Wellensis, xii. Mai, anno Christi 1475, anno regis Edwardi quarti xv<sup>mo</sup>. emptus apud Westm. pro xiii.s. iiii.d. solutis eodem die."

4.—**S. Joh. C. Camb., C. 11.** Isocrates, Plutarch, Basil, Lucian, Xenophon: various works of, in Latin. Also Leonardi Aretini contra Hypocritas Liber. A small 4to. on vellum, date not specified, but evidently about the middle of the 15th century.

"Inscription: 'Dono Don<sup>t</sup>. Helkiah Crocus'" [Fellow, fl. 1631]. At the end is written "Gunthorp." [In 1470 there was one John Gunthorp, Dean of Wells, and afterwards Keeper of the Seals. He retired to Jesus College, Cambridge, to give himself up to study.] This is probably a mark of his.<sup>1</sup>

5.—**Jesus C., Camb., 49.** Various works of Augustine in Latin. Vellum, 10½ in. × 7 in. 12th century.

"The binding and the handwriting of the table of contents, as well as the folio numbering, recall very strongly the Bury MSS., but there is no press mark. This may have been on one of two fly-leaves lost at the beginning."<sup>2</sup>

<sup>1</sup> Cowie's *Catalogue*, p. 25.    <sup>2</sup> James's *Catal.*, p. 79.

Inscription inside the cover: "Liber m. Johannis Gunthorp' decani Wellensis emptus London xx decembris a° xpc 1484<sup>to</sup> pro quindecim solidis solutis."

"The binding is the original boards covered with white vellum, and formerly fastened by two straps and pins, of which the lower one remains. There is a chain mark on the middle of the lower edge of the first cover."<sup>1</sup>

6.—**Sid. Suss. C., Camb. Alberti Magni de Animalibus. Libri xxvi.** Vellum, 17in. × 13½in., 15th century [late]. Given by Roger Montague, Esq.

On f. i. is a coarse border of flower-pots, with pinks, columbines, and strawberry plants. In the l. border is a scroll—"Virtuti parent omnia. [A]mez pour le myeulx. J. Gunthorpe."<sup>2</sup>

7.—**C. C. C., Camb., 164.** Vellum, small folio. 14th century. Higden's Polychronicon, Moralizationes Avium, Tractatus de rota fortune, Sermones, etc.

Inscription: "Liber M. Johannis Gwathorp [evidently misread for Gunthorp] decani Wellensis a David Henel 11 Julii, a° vii. Henry VII., pret. 4s. 4d."<sup>3</sup>

The account by Edmund Leversegge, of Frome, co. Som., of a vision he saw when supposed to be dead of the plague, May, 1465,<sup>4</sup> would most probably have been in the possession of some Somerset owner.

<sup>1</sup> *Id.*, pp. 78, 79.    <sup>2</sup> James's *Catal.*, p. 30.    <sup>3</sup> Nasmith.

<sup>4</sup> Now contained in Brit. Mus. MSS. Additional 34, 193; Ward, ii., 487.

## CONCLUSION.

As Mr. Sidney Lee says<sup>1</sup>: "The havoc made among the monastic manuscripts at the dissolution of the monasteries caused Leland infinite distress, and he entreated Cromwell to extend his commission (to make a search for English antiquities in the libraries of all cathedrals, abbeys, priories, &c.) so as to enable him to collect the manuscripts for the King's library. 'It would be a great profit to students, and honour to this realm,' he wrote; 'whereas now the Germans, perceiving our desidiousness and negligence, do send daily young scholars hither that spoileth them and cutteth them out of libraries, returning home and putting them abroad as monuments of their own country.'"

Now in 1539 Glastonbury was the only house not dissolved in Somerset, and this fact affords an explanation of the somewhat meagre results of his quest, both as to the comparatively small number of MSS. he did send up to the King's library and the meagre lists in his *Collectanae* in spite of his marvellous care and diligence; he well deserves the commendation given him by Bale in one of his "declaracyons enlarging Leland's *Newe Year's Gifte*"<sup>2</sup>: "Yf he be worthy prayse, whyche seketh to profyte a comen wealthe Johan Leyland is not to be neglected here, for thys hys

<sup>1</sup> *Dict. of Nat. Biog.*, vol. xxxiii., sub Leland.

<sup>2</sup> Ed. 1549, C. ii. 2.

laboryouse journey & costuouse enterpryse. For therby he hath saued the profitable workes of many excellent wryters, which els had bene lost, to no small decaye of that wholsome veryte, whiche is both to be sought in the scriptures of the Byble, and also in the moste olde & autentyck Chronycles of our prouynce."

Of the immensity of the sacrifice of books at the dissolution there is no better statement than that by Bale<sup>1</sup>: "Never had we bene offended for the losse of our lybraryes, beyng so many in nombre, and in so desolate places for the more parte, yf the chiefe monumentes & most notable workes of our excellent wryters, had bene reserved. If there had bene in every shyre of England, but one solepne lybrary, to the preservacyon of those noble workes, and preferment of good lernynges in oure posteryte, it had bene yet sumwhat. But to destroye all without consyderacyon, is & wyll be unto Englande for ever, a most horryble infamy, amonge the grave senyours of other nacyons. A great nombre of the whych purchased those superstycyouse mansyons, reserved of those lybrarye bokes, some to serve theyr jakes, some to scoure theyr candelystyckes, and some to rubbe their bootes. Some they solde to the grossers and sope sellers, and some they sent over see to ye bokebynders, not in smal nombre, but at tymes whole shyppes full, to the wonderynge of the foren nacyons. Yea, the unyversytees of thys realme, are not all clere in this detestable fact. . . . I knowe a merchaunt man, whych shall at thys tyme

<sup>1</sup> Leland's *New Year's Gifte*, preface, B. i. 2.

be namelesse, that bought the contents of two noble lybraryes for xl shyllynges pryce, a shame it is to be spoken. Thys stuff hath he occupyed in the stede of graye paper by the space of more than these x yeares, & yet he hath store ynough for as many yeares to come. A prodygyouse example is this, & to be abhorred of all men which love their nacyon as they shoulde do."

As an illustration of the number of MSS. changing hands by some means or other, we read<sup>1</sup> that Stephen Batman (the "possessor" of the *Summa Clericorum*, &c., mentioned on p. 127) on p. 400 of his book *The Doom*<sup>2</sup> asserted that he collected 6,700 books for the Archbishop of Canterbury in a term of four years. We should gladly have known what these were and whence they came; it is something that they were saved at all.

<sup>1</sup> Tanner, *Bibl.*, p. 80.    <sup>2</sup> Published London, 1581.

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## APPENDIX A.

There was probably nothing that could be construed as the rudiments of a parochial library before the Reformation; and such books as there were in churches, were probably only service books, the few known instances to the contrary notwithstanding. A few references to books in churches have been noted, as they seem of interest both in themselves and as showing that the difficulty which was felt later as to dilapidations had not yet arisen, they are given below.

In Bishop Drokenesford's *Register* (Somerset Record Society, vol. i.) we read:

In June, 1318, the Archdeacon of Taunton was ordered to sequester the late Vicar of Thurloxton's goods for the repair of the chancel, books, &c. (p. 12).

In February, 1313-4, the Bishop gave a receipt for £20 for dilapidations of the chancel, books, &c., from the Executors of the late Chancellor.

In February, 1320-1, the Bishop decreed that the Rector of Inkpen should bear all charges, save wax-lights and repair of books and vestments; and in April of the same year that the Vicar of St. Decuman's was

to keep the books and ornaments in repair (p. 180): also on the 29th December, 1320, that the Vicar of Cleve is to repair the books and ornaments (p. 186).

In an *inspeximus* by Robert Prior of Bath of a charter by Walter Bishop of Bath and Wells, we read: "The monks of Keynsham to provide for the repair of the chancels, ornaments, and books in the mother church and chapels."<sup>1</sup>

From the assessment, &c., of the portion of the vicarage of Crich: "The Vicar shall also in future bear the burden of the repair of chancel, books, &c."<sup>2</sup>

Mem.—On the day after the Feast of S.S. Simon and Jude, A.D. 1243, with the consent of the King in the Manor Court, the Chapter by its Proctors Walter de Cosinton and John de Derham received possession of the Church of Cungersbury at the hands of R. Passelewe "custodis episcopatus," and Galfrid de Were, dean of the place, gave them possession, and this by the authority of W. de Button, Archdeacon of Wells. And H. the sub-dean was the proctor of the Chapter to grant it *ad firmam* to P. Sarracenus in the presence of the whole parish and many others who had come there for divers reasons. He also delivered the ornaments and the books of the church to the said P. in the chapel of the church, on the day following.<sup>3</sup>

<sup>1</sup> *Bath Chartulary*, p. 120.

<sup>2</sup> *Bruton and Montacute Chartularies*, p. 204.

<sup>3</sup> *Hist. MSS. Comm., Wells*, p. 39.

In the Communa Accounts for 1343-4 we find :—<sup>1</sup>

In 15 litteris illuminandis super unum legendam	s.	d.
pro Wynescomb ... ..	1	3
For writing the said legenda, rod.; & for		
binding it, 3d. ... ..	1	1

In an inventory of the vestments, &c., belonging to St. Katherine's Ile, in the church of Bridgewater, is the following: "In  $\overline{pm}$  remayneth a masse boke with ii. claspes of sylver: and Item remayneth a  $\overline{quir}$  of Comemorations."<sup>2</sup>

The following books now belong, and very possibly did belong to the Corporation of Bridgewater prior to the Reformation:<sup>3</sup>

A roll about 7ft. in length, containing the "Statute of Labourers," passed at Westminster in the 23rd year of Edward III., A.D. 1349. It is preceded by another statute in French, the title of which is torn off. The third statute contained in the roll is entitled "Statutum de tempore Domini Regis Ricardi Secundi, ad potestatem [doubtful] custodum pacis pertinens." Except at the beginning, the roll is in fine condition, and the writing is apparently of the time of Richard II.

Mr. Riley<sup>4</sup> tells us that the Water Bailiffs' Accounts were statements of moneys received at the quay on goods imported or exported: and are contained in

<sup>1</sup> *Id.*, 275.      <sup>2</sup> *Som. Arch. Soc. Proc.*, vol. vii., p. 100.

<sup>3</sup> *Hist. MSS. Comm. Rep.*, iii. 310.

<sup>4</sup> *Hist. MSS. C. Rep.*, i., App., p. 99.



numerous paper volumes, in thin pamphlet form, one for each year; the earliest belonging to 19 Henry VI., 1441. One peculiarity attached to them is that, in many instances, the accounts of the latter half of the 16th century are bound or rather enclosed in parchment covers, or vellum, made from the leaves of Missals or Service Books of the 14th century,\* and perhaps of an earlier date. In some instances the musical notation of the hymns and anthems forming part of the various services is given in full upon these fragments. Another cover, again, is made from a manuscript containing a Latin and Greek Dictionary, the Greek words being expressed in Latin letters. Copies of the *Pandects*, or similar compilations, seem also to have been made available for the like purpose. It is not improbable that these fragments, some of which are elaborately illuminated, may have been supplied by the dispersion of the library of Glastonbury Abbey at the Dissolution.

For example, the accounts of the Water Bailiffs of the town in 1565 are wrapped in a large folio parchment sheet of a manuscript of Pliny's *Natural History*, of the 14th century, containing, apparently, a part of the Introduction, with the heads of Books II.—VII., and the authorities used in the compilation of them. Those for 1579 are wrapped in a large folio parchment sheet of a MS., apparently part of an Antiphonar of the 14th century, being a calendar or summary of its contents.<sup>1</sup>

Copy of a Latin memorandum formerly inserted in a book [probably a Breviary or Mass Book] which had been presented to the Church by John Colsweyn, Vicar.

<sup>1</sup> *Rep.*, iii., p. 315.

[Tr.]—"Pray for the soul of Sir John Colsweyn, Vicar of this Church of Bruggewater, who, to the end that his soul might be kept in especial memory for the future, made and left this book, prepared at his own costs and labour, to lie in the Church aforesaid, before the Vicar thereof, of his own free will; as also, in part by way of relief of all his parishioners." He was Vicar in 1465, temp. Edward IV.<sup>1</sup>

A paper writing, in the form of an indenture, to the following effect:—<sup>2</sup>"The delyverauns of the Goodys of the Chirchis of Briggwater, by the Vycary William atte Well, Johan Sely, & others, to Johan Martyne & William Snothe, Wardens of the seide chirche, the yere of our Lord MCCCCXLVII<sup>o</sup> the iiiii. day off October," mentions [*inter alia*]:—" . . . Item iii. massebokys. Item a Grayles [Gradal]. Item ii. Processionaries. Item i. Pystolar [Epistolar]. Item i. Colitare [Collectary]. Item i. Mortylage [Martyrology]. Item i. Antiphoner tofore Seynt Mare preste. Item i. Portas [Portehors, or Portifory] of the bequest of Will. Hurste. Item i. Antiphoner before the Dekyn. Item i. Manuell. Item i. Ordynall."

Nicholas de Sontesbury, Sub-dean of the Cathedral Church of Wells, by his will (probate of which is dated A.D. 1372) gave To John Stafford his *portifory*, with musical notation, covered with silk, and his *Constitutiones*, bound in leather. To his successor as Sub-dean, for the time being, his Statutes. To the Church of St. Mary, at Welintone, one [book called] *Hugutio*, to be in

<sup>1</sup> *Id.*, p. 313.

<sup>2</sup> *Id.*, p. 316.

the keeping of the Vicar and the Wardens, but to be delivered, upon good security, to the Master who keeps the schools there, "that he and his boys may specially pray for me." To Cristina Coram, his *Manual*, bound in boards, which belonged to his mother.<sup>1</sup>

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<sup>1</sup> *H.M.C.*, iii., App. 359.

## APPENDIX B.

VARIOUS NOTICES OF BOOKS IN OR ABOUT THE  
CATHEDRAL CHURCH OF WELLS.

From a deed, dated 1341, in Latin, John Martel, Canon of the Cathedral Church of St. Andrew, at Wells, founded a chantry therein, at the altar of St. Katherine, giving 100 pounds; the Dean and Chapter to find a sufficient Missal, etc.<sup>1</sup>

A cover, apparently of a thin book, endorsed in a hand of the 15th century, "*Liber Actòrum Capitularium Wellen*": is a judgment given by a Judge and Commissary of the Court of Rome in a clerical matter relating to Norwich. It is in Latin, on vellum, and dated 1453.<sup>2</sup>

On May 29, A.D. 1298, a monition was given to W. de Winton, Robert de Avobury, and William le Jumer, "*quia non habent vocem multum delectabilem apponant diligentiam infra annum ad faciendam (sic) psalterium, et cetera spectantia ad servitium ecclesie, sub pena statuti.*"<sup>3</sup>

On the same day, John Mayle, Ric. de Chapmanslade; Maurice . . . Robert de Childingfold; Gilbert de

<sup>1</sup> *H.M.C. R.*, iii., App. 359.

<sup>2</sup> *Id.*, 360.

<sup>3</sup> *H.M.C.*, Wells MSS., 75.

Welwe, and Master John de Congresbury, and Richard de Mora receive the same order, "quia non habent vocem placabilem."<sup>1</sup>

On August 8th, A.D. 1382, Canon W. Camel, in the presence of the Chapter, presented *librum antiphonar-ium sive legendarium*," etc.<sup>2</sup>

On October 30th, A.D. 1238, Bishop Ralph, *pro tribunali sedens* in the Chapter, noted, *inter alia*, that the books and vestments needed repair, and ordered this to be done.<sup>3</sup>

From an indenture, dated the Thursday next after St. Mark's Day, 1368, it appears that the Dean and Chapter received from the Executors of the late Bishop Ralph:

Unum *missale* notatum ad magnum altare: . . . et unam *legendam sanctorum* eis venditur pretii, 13s. 4d.<sup>4</sup>

The Dean and Chapter in consideration of the liberality of Canon Richard Drayton, Prebendary of Whit-Lakeyngton, who has given to Hugh Morland and William Martyn, the *principales communis aule et omnium annellariorum* of the church, and to the whole body (*inter alia*) . . . a manual, . . . ordered a mass to be said weekly for the soul of the said Canon. 20th April, A.D. 1414.<sup>5</sup>

John Chamber, the Treasurer, Walter Cretying,

<sup>1</sup> *Id.*, p. 75.    <sup>2</sup> *Id.*, 125.    <sup>3</sup> *Id.*, 138.

<sup>4</sup> *Id.*, 177.    <sup>5</sup> *Id.*, 192.

Archdeacon of Bath, Robert Bysse, and John Gy, canons, appointed by the Chapter to produce on their behalf before Thomas Crumwell, etc., etc., viceregent of the King, etc., etc., "*Librum Ordinalis et statutorum eccl. cathedralis Wellensis et rerum ejusdem libri exemplar, ac omnes et singulas bullas seu scripta sive rescripta papistica in archivis nostris reperta* . . .

Given in the Chapter House, January 31st, A.D. 1535.<sup>1</sup>

Similarly, Mr. Richard Eryngton, and Roger Edgeworth, Professor of Theology, canons residentiary of Wells, are appointed by the Chapter to produce before Thomas Crumwell, etc., etc., etc., "*Omnia et singula scripta, cartas sive munimenta originalia dicte ecclesie,*" etc., etc.

Given in the Chapter House, April 22nd, A.D. 1536.<sup>2</sup>

Collation by Thomas Crumwell, etc., the Dean, and the Chapter, of John Smith, junior, a vicar choral, to the Chantry in the Chapel of All Saints, etc. . . . He must provide himself with books, "*Vulgariter nuncupat: square books and pricke song books,*" for the choir, etc., and shall leave them to his successors.

Given in the Chapter House, Wells, May 13th, A.D. 1538.<sup>3</sup>

In the roll of the Communa Accounts for the year a festo S. Michaelis, A.D. 1327, usque ad idem festum sequens.

	s.	d.
Clerico scribenti Registrum ... ..	6	8
In pergamento empto pro eodem et litteris		
pro generali convocatione <sup>4</sup> ... ..	2	0

<sup>1</sup> *Id.*, p. 223.

<sup>2</sup> *Id.*, p. 223.

<sup>3</sup> *Id.*, p. 226.

<sup>4</sup> *Id.*, p. 274.

The Roll, A.D. 1414-5, mentions: "Solut.  
pro ii. virgis et ii. Cathenis pro i. portiphor  
et i. psalterio ex dono magri Ricardi Drayt<sup>a</sup> in  
choro continen. iii. pedes, cuilibet ' ... .. 3 9  
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